

THE CONGREGATIONAL MAGAZINE.

DECEMBER, 1841.

AN ADDRESS ON HOME MISSIONS.*

CHRISTIAN BRETHERN.—The subject on which I am requested to offer some observations to you, is that of Home Missions; that department of our labour which we find nearest to us—at home. There is a charm and music in the word *home* which English hearts are best prepared and most attuned to feel. Applied to our habitation, what peace, security, comfort, relations, affections are associated with it. We possess, beyond all other people, the means of making our home the abode of intelligence, of love, of those active and expansive charities which are twice blessed, blessing those who give as well as those who receive. It is a national characteristic, of which we need not be ashamed, that we are disposed to make all the extraordinary advantages of our wonderful political position bear upon the conveniences, embellishments, and endearments of home; that home is the centre of our earthly existence, out of the spell of whose attraction we never can, and never wish, to escape, and into which we delight to bring whatever can minister to its enjoyment.

We give to the word *home* a wider range of thought and meaning when we apply it to our country. It then includes all the habitations situated within a certain boundary, and to which our own sustains certain relations, connected with laws, government, civil institutions, languages; community of interests in the varied accumulations of history—in the present possession of knowledge, character, influence, dominion, resources—in the prospective destinies to which we commit our posterity. In this wider meaning of the term, we have as much reason for grateful and honest exultation as in the narrower and more domestic sense; and we should lay a good foundation on which to place the duties we

* Delivered by the Rev. Thomas Stratten, of Hull, in Castle Gate Chapel, Nottingham, on Thursday evening, October 21, to the members of the Congregational Union of England and Wales, at its adjourned Autumnal Meeting, 1841.

owe to the home of our country had we time, at large, to show *what a home* it is in which God's providence has placed us, and appointed our vocation and mission. Encircled by the ocean, how clearly marked and defined its boundary ! Secluded by the waters which roll around it, how convenient as a receptacle for concentrating the patriotic feelings of the heart ! Spread out into every variety of hill, and valley, and spacious plain ; of mountain stream, and gliding river, and tide-rolling estuary ; of park and moorland, of pasture and cornfield, of solitudes for nature's devotees, of hamlet, village, town, and crowded marts for manufactures and commerce, how ample for every purpose of communion with God in his works, and with man in all the diversified combinations of his social condition ! Venerable with the monumental remains of several nations which have settled or sojourned upon our shores, and of several forms of society which have succeeded each other, each leaving some portion of its more enduring materials on the soil, how closely linked and multiform our associations with the past ! and how deeply laid, and firm the foundations on which our social structure is built ! Enriched by the commerce of all nations ; exalted by dominion in every region ; fruitful in the most numerous and powerful family of colonies which ever fatherland sent forth ; how imposing our attitude ! how lofty our throne amongst the empires of mankind ! Shall I speak of the intellectual treasures of our country ? of the boundless stores of knowledge deposited in our language ? and of a wonder-working press which proffers, on such easy terms, communion in their works with the noblest thoughts and deeds of the master spirits of our kindred ? Shall I add, to crown the whole, the perfect freedom we enjoy to utter every opinion we entertain, to follow out every conviction we cherish, to pursue, alone or associated, every object we hold dear, undeterred by fierce and impatient democratic tyranny, on the one hand, or by the watchful jealousy of the solitary despot, on the other ? Our country, whatever be its faults, is as a home *unequalled* ; and the more deeply this conviction is rooted in our mind, the more warmly and expansively will our affections flow out and settle upon it ; and the more easy shall we find it to rouse up and devote whatever energies we possess to preserve it as the sanctuary of religious, as well as political, freedom, and to cultivate every moral waste yet remaining upon its surface with the seeds of scriptural truth and piety.

The earlier history, objects, and usages of our Home Missionary Society have inconveniently limited the range of our thoughts in employing its designation ; have confined our attention, almost exclusively, to the rural districts, instead of leading us to embrace the country at large. Might not our Home Missions, like the Home Office in the political administration, represent to our minds, not the villages in distinction from the towns, but the Home department of Missionary labour in distinction from the Foreign ? whatever the country, in any of the larger

or smaller assemblages of its population, might require and receive from our united efforts?—the Society not indeed possessing the power, nor desiring the work of legislation, nor interfering with local arrangements, but directing a watchful and benevolent eye over the length and breadth of the land—collecting information from all quarters—classifying, condensing, circulating, wherever it might be required, the information obtained—communicating the results of different modes of operation—assisting, to the extent of its power, every unobjectionable mode—and by links of fraternal intercourse, affection, and co-operation, combining into one great harmonious and active fellowship all those, who work for the extension of the same principles, even though they might not be united in one common and central administration?

If the country at large, on this occasion, demand our attention, we must survey our own relative position before we can understand the work assigned us to perform. We do not assume that our own ecclesiastical demarcations enclose all the truth and piety in the land, and that none go safely to heaven, who do not pass through them. We do not make calculations of numbers, and suppose that questions of truth and error can be decided, one way or another, by majorities. We have no desire to proselyte other bodies of Christians that they may become incorporated with our own. We make no pretensions to the *sole* work of evangelizing the country, and reclaiming its moral wastes. We rejoice in the labours of others, and wish them more abundant success. We admit that our position, as Nonconformists, has not only its peculiarities, but its difficulties and disadvantages arising out of those peculiarities. The whole weight of secular power and influence is thrown into the scale against us—ancient bigotry and prejudice, dull and heavy as lead when in repose, but fierce as the flames of the fiery furnace when enkindled, resist us—cloistered learning furbishes and buckles on its heavy armour, and profane wit sharpens its lighter missiles to assail us—while base and needy traitors, for a piece of silver, or a morsel of bread, show how willingly, if they could, they would betray us into the hands of our enemies.

We need not wish to conceal from ourselves, nor from others, our actual position. It is one with which truth, in the person of her Lord himself, as well as in the persons of his disciples, has been sufficiently familiar; in which she loves to try the fidelity of her chosen servants, before she crowns them with the rewards of victory.

It may, however, yield some satisfaction, and minister some increased degree of peace and firmness to our minds, if we ask—How came we into the position which we occupy? Is it one that we have capriciously chosen for ourselves? or one to which we have been providentially directed and appointed?

We go back to the origin of our nonconformity. We are satisfied that the first step was right. It has borne nearly two centuries of investiga-

tion, amid the searching lights most likely to find out any obliquity of movement, or want of firmness, had such there been, in the ground which was taken. But no. The two thousand men who, in one day,—call it not *black* Bartholomew, but give it a name accordant with the nature of the mental and moral triumph achieved by the noble confessors, who then illustrated in their deed the power of Christian principle, and kindled a flame of light and liberty in their country, which no powers of darkness ever have, or ever will, be able to extinguish—the two thousand men who, on that day, sacrificed their earthly all, at the stern bidding of conscience and truth, went forward in the clear but rugged path of duty, and placed their feet upon the firm though barren rock. That rock has not worn away, nor been cut away, from beneath them. It has become the pedestal of the monument on which their names are inscribed with imperishable honour. In similar circumstances, *were our virtues equal to theirs*, we should ourselves be impelled to act as they did. They have left us their example in heroic suffering, as well as the truths for which they suffered, a sacred and invaluable legacy, a solemn and responsible trust. Has there since been any period at which their descendants could, without blame, relinquish the trust? could they say, the purposes for which it was left have been fully accomplished? Have the pulpits, from which they were ejected, become accessible to those who cannot submit to the ordinances of man, when they interfere with primary and plenary obedience to the commandments of God? Has there since been, on the part of those who committed or participated in the violence and tyranny which produced this great religious division in our country, any thing approaching to a cordial effort for healing the division? From necessity our fathers became Non-conformists. From the same necessity—blended now with conviction and choice, arising from the greater expansion, illustration, confirmation of the principles for which they suffered—yet *from the same necessity*, we, their descendants, continue in the position they left to us, and advance in the truth they marked out before us.

But we are permitted to see in that event, and to trace from that day, something more than what, at first sight, might appear to be the unequal contest between power, bigotry, arrogance, on the one hand, and exiled, suffering righteousness, on the other. There is a deeper truth evolving itself in the operations, already accomplished, of a superintending Providence, and a brighter hope in what that Providence has yet in store.

What has been accomplished? A godly ministry, in the true apostolic succession of self-denial and reproach, as well as evangelical doctrine and purity, has been continued and multiplied in the land. The rights of conscience have been vindicated, preserved, inwrought into the framework of the British constitution; extended and secured to multitudes who do not find it convenient to know to whom they are indebted

for them. Liberty and charity, affianced in the loved home of our country, have brought forth a godlike progeny, which have made the world the field of their labour, and will not cease, nor rest, till they have united all its nations in one common peaceful brotherhood. Brethren! our mission at home has not been barren and unfruitful. It has already produced real and substantial benefits to our country; benefits, not chronicled in the history of party strifes and vulgar victories, but realized in the infusion of those higher principles of truth and freedom into the general habits of thought in the public mind, which, like the more subtle and powerful agencies of nature, are *unseen*, yet every where present, and every where operative; and in those more visible and palpable realities, the "congregations of faithful men," who voluntarily support the religious ordinances they enjoy, and diffuse the leaven of their influence on the population around them.

We may, then, safely assume that the position we occupy, is not one which we have chosen for ourselves, but one in which an all-superintending Providence has placed us. It may have its difficulties and trials—the closer, therefore, its analogies with the position of the most illustrious of our race, "of whom the world was not worthy"—the clearer, if these difficulties arise from our love and avowal of disregarded truth, the proof that we sustain it by Divine appointment. And what does that appointment of Providence contemplate? It is a part of one purpose and arrangement, commencing with the sufferings and labours of our fathers, and continuing to the present time; comprehending all the truth which has been published; all the results in individual conversion and salvation, and in general influence on the country and the world, which have followed; all the circumstances under which the testimony for the truth has been maintained, and the sufferings for it have been endured. Does the purpose terminate at the point which we have now reached? Is the whole issue now realized? Have we nothing more to do for God? And He nothing more to do by us? Would a negative conclusion to these questions bear examination in the light of the analogies of Providence? in the light of the example of our fathers? in the light of the present state and wants of our country? in the light of the widening dispensations of mercy for all the tribes and families of mankind?

Believing then, as we assuredly may, that our past history and present condition do neither, nor both, fill up God's purposes towards our country through and by us—believing that there are larger and brighter issues yet to be realized, we come to the question, What is our mission in our country? We have reached the ground which commands the prospect. Let us, with all possible brevity, sketch out the work before us.

We have to guard, with sleepless and untiring vigilance, the sacred flame of religious liberty—the liberty wherewith Christ has made us

free—the liberty of which Peter and the other apostles were the exemplars and advocates, when they said “We ought to obey God rather than men”—the liberty essentially involved in the great principle of the reformation, “The Bible, and the Bible only, is the religion of Protestants.” We have to guard this principle, not only for the truth’s sake, and for our own sake, but also for the sake of others. While we hold it entire and uncorrupt, the luminous element of our denominational existence, all other denominations around us must hold it in part—in combination, it may be, with other elements—but in the modification, check, and repression of that which is opposed to it. That which is scriptural and divine, in other ecclesiastical systems, must keep the preponderance over that which is political and human. There must be shown the semblance of inspired authority, even where the reality is wanting. There must be exterior homage to the principle, even where the mind is shrouded from the clearness of its light, and the heart is deficient towards it in reverence and love. Still further, and more important to be remembered, while freedom has any where in our country a chosen sanctuary and shrine, whoever catches the rays of her light, and desires to share in her immunities, may find an open path-way to her abode. It should never be forgotten, that when our fathers broke their own fetters, they liberated their country. Religion, from that day, became, to all its professors, a more free and reasonable service. Even those who changed not one article of their creed, became free agents in their preference of that creed, and obtained a power, whether they employed it or not, to examine and act for themselves, and to follow the dictates of conscience, responsible only to God.

Need I make an apology for placing the duty I have now inculcated among the integral primary parts of our mission to our country? It seems to be pre-eminently our dispensation. Our work and sufferings for our country commenced with the assertion of religious liberty. Our testimony and practice have been uniform and consistent. Our vocation is still the same. And, while we are faithful to it, whatever changes may take place in political administrations—whatever portion of the revolving cycle of error may, for the time, come uppermost—the liberties of our country are safe.

Liberty, well defined and enlightened, can live and move only in the region of *charity*. The position taken by our fathers was not, “We, the minority, are infallible in our judgment, and you, the majority, must, sooner or later, be converted to our opinion, and bend to us;” but “We, the minority, cannot receive, subscribe, and profess that which you have decreed to impose; we must therefore, at whatever risk, refuse to wear the yoke you have forged for us, and, as our refusal is influenced not by factious, but conscientious motives, we are entitled to a charitable construction of our conduct.” It is easy to see how the more

enlarged and settled views of Christian charity, to which we have subsequently attained, have grown out of these circumstances. The lesson was learnt by painful discipline in our youth, which was to be wrought out in practice, with ease and pleasurable feelings, in maturer years. In other sections of the church there are individuals not a few, who have risen above the spirit of their respective systems, and have been ready to enter into catholic combinations for the spread of common and essential truth; with us there has been the preparation of the entire body for these combinations, and a large portion of our labour, has been, and still is, performed, not for the enlargement of our tribe, but for the "commonwealth of Israel." This Home Missionary Society, like the London Society for Foreign Missions, was originally modelled to comprehend and combine the labours of all evangelical Christians; and the modifications, which have subsequently taken place, practically amount to little more than this—that we do not pledge ourselves to withdraw a labourer from a field which he has cultivated, merely because another enters that field afterwards and chooses to call it his own. In other words, we do not sever liberty from charity, making the former give way for the latter, but consider them true yoke-fellows whom God hath joined together, not by man to be put asunder. Our mission to our country embraces both in their union. "Unity in essentials: liberty in circumstantial: charity in all things." Let this be our motto—our directory—the consummation for our country to which we stedfastly look, and after which we constantly labour.

Oh! were all those who are one in essentials—one in the eye of their common Saviour, who equally intercedes for them all—one in the gracious purpose of their heavenly Father who equally loves them all—one in the participation of the Holy Spirit's sanctifying power, making them meet for the common inheritance of the "saints in light"—were all, who are thus united in the same relationship to "the Jerusalem above which is the mother of us all," united also in cordial fraternal recognition, and in one combined effort to evangelize their country and the world, what elements of moral power might be gathered into that effort! and under what heavenly auspices might it be led onward "conquering and to conquer!" But this dispensation, however longed for and prayed for, has not yet arrived, and our present object must be to attempt to define what, in existing circumstances, misrepresented, repelled (perhaps misunderstood) by those with whom we would cheerfully join hands in labour, we can do alone towards the moral renovation of our country.

The cities and towns, as containing the larger masses of the population, demand our first consideration. In these our strength is found. Is it put forth, in all the varied forms in which it might be made visible, in evangelical labour for the teeming thousands of the most degenerate of our countrymen? Has there not been amongst us, and

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towards them, a little too much of the dignified reserve of conscious virtue and power, jealous of its own standing and reputation, and keeping within its own cultivated enclosures, instead of the compassionate benevolence which, regardless of personal considerations, pours itself forth in generous and self-denying labours on the neglected wastes around? Has there not, consequently, been an increasing estrangement between our sympathies and the sympathies of the multitudes on whom, otherwise, our principles might have appeared most likely to operate? This question is entitled to our most thoughtful and anxious investigation. Because if there be a serious deficiency here, *however arising*, no instrument nor machinery which we may construct, however perfect the form or arrangement, will ever be worked with sufficient interest and force to break up the fallow ground, and prepare it to return the full sheaves of a joyful harvest.

My brethren in the ministry will, I am sure, excuse me if I suggest, that it might be a profitable exercise to each one of us to set apart some convenient season, for the express purpose of self-examination, as to our own habits of thought and feeling towards the thousands who are wandering in error, vice, and wretchedness, immediately around us—to review our ministerial work in relation to them—and to implore a renewed, and more copious baptism of his Spirit, “who came, not to call the righteous, but sinners to repentance,” to “*seek*,” as well as “*save* that which was lost.” Our own minds acquiring the proper light and tone of feeling upon the subject, we should then be prepared to commend and direct a similar exercise to the respective churches, of which we have the oversight in the Lord; reviewing their history with the same honest searching inquiry which we employ in our own case, and proposing it as a special object, in the personal and collective exercise, to find out the way in which the labours, both of the ministry and the church, might be brought to bear more directly and powerfully upon the neglected and ungodly part of the people. There might be painful discoveries—there might be deep humiliation—there might be ample materials for confession—but there would be a preparation for the discharge of our mission, which no discussions of plans and modes of operation could, *in themselves*, produce. Of these, perhaps, enough have been already presented; and the part of wisdom, in every case in which any labours for the neighbourhood have been carried on, would be rather to improve, enlarge, and imbue with a deeper and more energetic feeling, modes of operation already existing, than to essay new theories, which might work more easily upon paper than in practice.

It is in the more numerous and wealthy congregations of our larger towns, principally, that the funds have to be raised for the support of our different benevolent societies, and the impulse has to be given which is to preserve them healthy and efficient in their operations. The consecration of property will be the most cheerful—perhaps self-denying,

and the influence going forth with that property most vivacious, where minister and people are most alive to the responsibilities of their own local vocation—both cultivating, and gathering in, from the wastes around. In labouring there grows up a sympathy with fellow-labourers. In bringing home the sheaves, the reward of toil, the mind becomes generous—the hand bountiful—the heart expansive. The talents multiply in their use; and he that has been faithful in a few things, becomes a ruler in many things, and even now “enters into the joy of his Lord.”

If in the larger towns is to be found most commonly our strength, in some of the smaller towns is, *occasionally*, to be seen the most fearful manifestation of our weakness. It may be, that there is a struggle with the pressure of local difficulties which no zeal and prudence on the part of the minister can remove; and he is then entitled to the tenderest sympathy of his brethren, and to every generous effort which they can make for his help. But, perhaps—it is sometimes the case—there is a torpid, decaying congregation, with a ministry unsuitable, or worn out with past labour, and infirm. Neighbouring ministers and churches deplore the state of affairs, but they cannot improve them—they cannot, if the pastor be aged, restore to him his youthful health and vigour; nor can they open to him an honourable retirement to the narrowest competence, with which, perhaps, he would cheerfully acquiesce; nor can they encourage the restlessness, possibly the only remaining symptom of life, which, at intervals, arises among the slumbering flock. The young, and the more active of maturer years, drop away, one after another, and are swallowed up in the vortex of the world, or absorbed into other denominations. Still, the building remains, though there is in it more of the dreariness of the sepulchre, than of the light and cheerful attraction of the sanctuary for holy and happy worshippers. The church has a name to live, but it is dead—dead to all pleasant circulation of thought and feeling within—dead to all useful labour for those without.

Are we right in considering this to be an impracticable case? Must we submit to it, as a reproach upon our principles and polity, which cannot be removed? Must we be content with simply lamenting that there should be a diminishing stagnant pool where there ought to be a fountain, however small, yet pouring forth on the desert land some portion of the water of life?

Could not this case, when it occurs, be sometimes remedied by a co-operative distribution of those funds which are employed to assist the narrow incomes of many of our pastors? It is to be feared, that, in their present mode of distribution, they occasionally, though unintentionally, assist in prolonging the evil. A larger gratuity from one society, or, were that impracticable, an intelligent combination of gratuities from societies having kindred objects, to relieve from labour such

as have borne "the burden and heat of the day," and are entitled, above all other men, to an indulgent consideration of the wants of their declining years, would, in instances not a few, be a most proper and *kindly* remedy.

How could the Home Missionary Society employ any beneficial influence in these cases? Might it not become the depository of the most authentic and exact information relative to them? Might not an individual connected with the administration of the funds of each of the societies referred to be placed on its committee, with the special charge of this department of service? By reciprocated knowledge and concerted counsels and efforts, could they not adopt amicable adjustments to the peculiarities of each case as it arose? relieving wholly or partially, both from labour and dependence, those entitled to their regard? and opening the way for a co-pastor or successor as might be required? And, then, if necessary, the funds of the Home Missionary Society itself could no where be more legitimately, usefully, sometimes *economically* employed, than in assisting another labourer to build up the desolations, and to gather a reviving and increasing flock around the replenished well of salvation.

Another remedy, where decay arises from other causes than age and infirmity in the pastor, is pointed out to us in the example of a kindred institution—the Home Missionary Society of our Baptist brethren. This Society, at present, employs five zealous itinerant labourers, who, under the name of Evangelists, not only assist in the planting of new churches, but also in the reviving of those which are weak, by aiding, for a limited period, in the prosecution of such measures, as on trial have been found efficacious in giving a new impetus to the stagnant mind first within the church, and then, through it, in the neighbourhood around. If decay and desolation are felt to be a burden and sorrow, surely such aid, with us also, would be welcomed, and might, by a skilful application, be made to produce a new aspect on the face of the church; while the pastor's powers, previously repressed by discouraging circumstances, might find a more favourable development, and he himself enter on an auspicious era of successful labour.

Those cases only then few—very few indeed—would remain where criminal indifference is combined with obvious inefficiency; and these would quickly pass, as perhaps they ought to pass, beyond the range of our kindly and fraternal sympathies; and such new operations as the circumstances would admit be freely undertaken.

Beloved brethren, whether the remedies which, with much diffidence in my own judgment, I have suggested, be proper and practicable or not, this general part of our case is one which, if we awake to our duty and responsibility as a denomination in seeking the moral renovation of our country, must be included in our regard, as affecting not merely the

entire efficiency, but also the entire *consistency* of our operations. I have been induced to refer to it because I proposed to myself in this address (so far as the limited time allotted to me would allow) an honest exposition of our whole state and work; and because, as some questions of legacies and ancient endowments are at present pending, it seemed a proper time to call attention to a subject, which might possibly be advantageously included in their anticipated issues.

I have only to trespass a little longer on your attention while I glance at the villages. These have hitherto, with few exceptions, been the sphere of our labour as the friends and supporters of the Home Missionary Society. But how few we have yet included, compared with the number we have omitted. There is here much land yet to be possessed. How is it to be entered on and cultivated?

There are different modes of operation at present obtaining in our country. There are counties in which our churches are numerous, liberal, and active, and in which the whole work of evangelization is carried on by the county association. In these cases local knowledge and interest are made available to their fullest extent; the field of labour is immediately under the eye of those who provide for it, and who witness its improvement; and they who sow and they who reap rejoice together. Would that the churches in every county were in circumstances which might permit them to follow so laudable an example! But even then, as the principle of centralization prevailed in the country—the habit of looking at all subjects in the aggregate—the power of diffusing from one centre the sentiment and feeling which shall awaken active sympathies through a wide circumference—even then it might be found convenient and desirable to have some kind of general union, for the interchange of fraternal greetings—for casting up the amount of distributed labours—and for giving those new impulses to effort which are derived from mutual provocation to love and good works.

In the present relative position of our churches generally to the population around them, other, and more difficult efforts, than would be required in such an union, have to be made. Their weakness must be helped. Their resources, sometimes entirely dormant because too feeble to inspire confidence, must be developed. Encouragements from example, sympathy, the proffer of assistance, must be presented. To what extent, and in what different ways, this has been already done, the last report of the Society gives full and explicit information. That report should be in every hand, and be carefully read, not only to obtain the information which it conveys, but also to be instructed and won by the spirit which it exemplifies. How ardently and inflexibly bent on the one great object, the spiritual welfare of our country. How patiently meeting the difficulties which arise in the prosecution of the work. How cheerfully becoming all things to all men, if by any means, and in

any mode of co-operation, the work can be advanced. A society, so conducted, must gather to it, as it proceeds, the love and confidence of all good men ; must bring down upon its labours His blessing, the sweet savour of whose name it is so earnestly desirous to spread through every village and hamlet of our country.

Were I to venture an opinion as to what mode of co-operation is the most likely to secure the object desired, I should say, that in which the County Association becomes an auxiliary to the Society. I should say so, looking at the various modes as they are described upon the pages of the report, because there is in this more of system and regularity. I can speak with the greater confidence, because I have seen how easily and healthfully the combined operation can be worked. Where both parties are equally concerned for the common object, each of them quickly finds its own separate functions ; and instead of interfering with each other, and clashing, they harmoniously combine in producing a more beneficial result than either could separately command. The superintendence is local, belongs to the auxiliary, and relieves the officers of the central administration from an attention to details which, at a distance, could be but imperfectly understood. Yet the report required from each station monthly, which report passes through the hands of the secretaries of the Auxiliary, before it is transmitted to the Parent Society, keeps up a two-fold inspection, and is one of the best securities for the continuance of efficient labour. The assistance rendered by the Parent Society in funds, connected as it is with a continuous report of labour, operates not as a bonus on sloth and parsimony, but as a stimulus and encouragement to our greater liberality ; to a wider occupation of the field ; and to more enlarged operations.

The pecuniary terms of the relationship, so long as legacies, donations, subscriptions, and extra collections, are continued to the Parent Society, may always be in favour of the Auxiliary—that balance, of course, regulated in its amount by the power of the Parent Society on the one hand, and the wants of the affiliated auxiliary on the other. While the Society remains, what it now is, a kind and faithful parent, living only for and in its children ; concerned to nurture them in habits of economy and activity, and to lead them onwards in every opening path of usefulness ; though it may carry the burden of parental anxieties, and that burden may increase with the increasing number of its family, yet will there, at all times, be a providential and reasonable supply ; and in the filial devotedness, expanding powers and virtues, augmenting activities and successes of its progeny, will it richly enjoy a parent's comfort and reward. Its path must be onward. By patient continuance in well doing, it must succeed. One difficulty after another will be surmounted. One link of union after another will be formed. The weak will seek affiliation with it for the help it affords, and the invigoration to their feeble, irresolute, and uncertain steps which they

may derive from it. The generous will embrace it for the larger sphere through which they may pour and replenish those warm and expansive impulses, which render pleasurable benevolent efforts concerted with their brethren in every part of the land. The strong, who have earned for themselves the privilege, perhaps too highly prized, of standing alone, will at length find that they can proffer their hand without fettering or weakening it; and that they can receive, as well as give, both enjoyment and power, by enlarging, consolidating, perfecting, the union of all the Congregational churches in the home of our country, and for the blessed work of filling every part of that home with truth, liberty, charity, righteousness; thus making it a home in which our children may feel it an honour to have been born and nurtured, and from which the world at large may receive its richest blessing.

FRAGMENTS OF PURITAN HISTORY.

No. XI.

(Concluded from page 760.)

THE learned John Udal was a zealous and distinguished Puritan divine, and a great sufferer for the testimony of his conscience. He was beneficed at Kingston-upon-Thames, and was eminently devoted to God; but, for his stedfast adherence to his principles, he was silenced from his ministry, and deprived of his benefice. Having endured these privations, he, by the recommendation of the pious Earl of Huntingdon, removed to Newcastle-upon-Tyne, where, for about a year, he laboured, and his ministry was made a blessing to the people. He, however, found no security in the north; but, in December, 1589, he was brought up to London, convened before the privy council, and committed to prison. Having remained many months in close confinement, he was convened, in July, 1590, to the assizes at Croydon, in Surrey, and, with the vilest criminals, arraigned at the bar before Baron Clarke and Sergeant Pickering, having irons on his legs; he was indicted for publishing a book, entitled, "A Demonstration of Discipline," and tried for felony! At the close of the disgraceful mock-trial, in which not a single witness was produced for the prosecution, nor any evidence allowed in his defence, and even the assistance of counsel denied him, a long conversation followed, the leading particulars of which may be interesting to the reader. The trial having approached towards a close, the judge thus addressed the prisoner:—

"Mr. Udal, do not stand in it, but confess it, and submit yourself to the queen's mercy, before the jury find you guilty."

"UDAL.—I beseech your lordships to give me leave, and I will be very brief. My conscience doth not accuse me, that I have, in any respect, offended her majesty, her council, or the meanest of her people, in any thing that I have done concerning this

cause. For if I had, of all others I deserve the least favour, being one who professed to teach others loyalty to her majesty, and love to one another. And would you have me to confess a fault where there is none? No; I cannot do it; neither will I.

"Then was read the examination of Henry Sharp, of Northampton; who, upon his oath, before the lord chancellor, had said that he heard Mr. Penry say, that Mr. Udal was the author of the 'Demonstration.' To this Mr. Udal replied, That Sharp and he were not more than once together, neither knew he ever any of his dealings. He then added, This is nothing to prove me the author of the book. Reports are uncertain; and, if reports be true, the archbishop himself told me that Mr. Penry made the book, which is more forcible for me, than any of Sharp's reports can be against me. Here is one man saying that another said so. Let the jury consider of what force this proof is. I pray your lordships give me leave to show that which I have to say, and I will be very brief. It is to prove that, if I were found to be the author, yet it cannot be within the compass of the statute, whereupon the indictment is founded. Though I be not by profession a lawyer, yet I think I can show it clearly by these reasons following.—The intent of the law-makers, which is always to be regarded in these cases, and is to be considered, which appeareth in the preface of the statute, in these words, 'to suppress the malice of those that be evil affected to her highness.' Now, I pray you consider this, how can it be? or how is it possible, that a preacher of the same religion as her majesty professeth and maintaineth, who is known continually to pray unto God for her highest prosperity and happiness, both of soul and body—how is it possible, I say, that such an one should be maliciously affected to her majesty? It is also evident, that the statute was made against the papists, who used to slander her highness with terms of heretic, and no way against us. For I dare boldly say of myself, and of all my brethren, cursed is he of God, and he deserveth doubtless to be hated of men, that doth imagine the least hurt against her majesty. The matter that maketh a felon by that statute must proceed from a malicious intent against her highness; which I can in no ways be justly charged with, partly because my course of teaching and living these nine years, saving this last year, wherein I have been absent, is known to have tended to no other end than the provoking and persuading of the people to love and yield obedience unto her majesty, and the religion received in her dominions. For the proof whereof I refer myself to the consciences of all men in the country that have heard me; and further, is it likely that I, who have been trained in the university, under her majesty's protection, and have always bent my studies to the advancement of the sincerity of the Gospel, so that these small crumbs of learning which I have gathered, I do acknowledge to have received by her majesty's means—these things considered, how can it be that I should be evil affected towards her royal highness, whom I protest I unfeignedly reverence; and, therefore, that the worst that the author can be charged with, is his over heat and too much vehemence, by reason of his zeal against the abuses, and not any malice against her majesty, or the meanest of her subjects. And the matter, to bring it within the compass of the statute, must be false. But this book is written in behalf of the most true cause: and the end of it must be either to the defamation of the queen's majesty, or stirring up of insurrection, sedition, or rebellion. For the former, I trust that the whole course of our behaviour, both in our ministry and conversation, declareth itself to be so far from seeking to defame her highness, as tendeth to the utmost of our power to the advancement of her honour. I am persuaded that none of us would refuse to undergo any pain, whereby her majesty might, in any way, be the better honoured; yea, we would not refuse, if need so required, to lay down our lives for redeeming the least aching of her majesty's little finger. As for the sowing, or stirring up rebellion, I pray your lordships, and you of the jury, to consider, that there have been since the first days of her majesty's reign, learned men, who have

desired the advancement of this cause, and many of the people have affected it; yet it hath never appeared that there hath, in all this time, been any, in any place, that have raised any insurrection or sedition; yea, the book now in question hath been extant these two years; yet, I trust neither your lordships, nor any here present, can show that any one person hath taken any occasion hereby to enterprise any such matter; therefore, the making of this book cannot be felony. Besides, if any such thing had been meant by the author, or received by the people, as the indictment chargeth me with, which is the defamation of her royal highness's government; yet, as I take it, it is not felony by that statute; since the whole course of it declareth, that it is only meant of those that defame her highness's person, and not her government, as it is manifestly in the last proviso, wherein is shown that the whole statute doth determine and end with her majesty's life; and we may not think their wisdoms that made the law, to be so unadvised as to make a law for the preservation of the prince's government to last no longer than the life of one prince, which is temporary. Therefore, it seemeth, that the statute hath no further regard than that her majesty's person might be preserved in that honour and dignity, which becometh her royal dignity and estate. And, I do beseech your lordships to answer me. For I appeal to your consciences, as you will answer to God for my life; and I pray you tell the jury, whether you do think the intent of the statute be, in any sort, against us, and not rather against the papists.

"PUCKERING.—You do not well to charge us so, with our consciences, which God only is to know. I answer you, that the intent of the statute is against all.

"U.—The words, my lord, I confess, are so; but is the principal intent so?

"CLARKE.—Yea, it is so. We have heard you speak of yourself to this point at large, which is nothing to excuse you; for you cannot excuse yourself to have done it with a malicious intent against the bishops, and that exercising that government which the queen hath appointed them, and so it is by consequence against the queen.

"U.—My lords, I am persuaded that the author did it not of any malice against them; and, for myself, I protest I wish them as much good as I do to my own soul, and will pray to God to give them repentance. But the cause why the author did so earnestly inveigh them was, it seemeth, because he perceived them set only to execute an authority which he taketh to be unlawful by the word of God, but also that they do not the tenth of that good, even in their corrupt callings, which, by law, they might do. And I am persuaded that your lordships know, in your own consciences, they do not the tenth part that they are bound to do.

"C.—That is true. They do not the good that they might do; but that doth not excuse you. For it is plain in your book, that you wrote not against them only, but against the *state*. Is it not against the state when you say, that it is more easy to live in England a papist, an anabaptist, the Family of Love, and what not; yea, you say, 'I could live so in a bishop's house, it may be, these twenty years, and never be much molested for it?' What is this but a plain slandering of the *state*? And mark the words; for you say, you could live so in England. Doth her majesty then allow of papists? This maketh evidently against you; and it is so plain, that you cannot deny it.

"U.—My lords, if it might please you to hear a few words, I will show the meaning of the author of that book. I beseech you to hear me. I know that the laws of England do not allow of any such as are mentioned in the book; for these are godly laws, made for the punishing of them, if they were put in execution; but this I take to be the author's meaning, that it is not spoken of her majesty's government and laws, but of the bishops, whom your lordships know to be wholly employed in finding us out, and punishing us, not concerned about punishing any others.

"C.—What, airrah? Will you not confess any fault to be in the book? You seek to excuse all.

"U.—I do acknowledge that there never was any work so perfect, but there have been imperfections in it. There may, therefore, be some faults in the *manner*, but, surely, none in the *matter*. For the bishops themselves will confess, that they may fail in their actions, and be partial, as they are men, in the manner of handling any thing; so also the author of this book, being assured that the matter is without reproof, may err in the manner, by being over zealous in the handling of it. This fault I will easily confess to be in the book, my lords; but I am sure the author never had any malicious intent against her highness, or any of her subjects.

"C.—This book hath made you to come within the compass of the statute, though your intent were not so. For I am sure there was Mr. Stubbs, well known to divers here to be a good subject, and an honest man; yet, taking upon him to write a book against her majesty, touching Monsieur, he thereby came within the compass of law, which he intended not in making the book; and I am persuaded that he did it of a good affection towards her majesty; and yet, if this law had then been made, which has been made since, he had died for it; so you, though you intended not to come within the statute; yet the law reacheth to your fact as that did to his.

"U.—My good lords, his case and mine are not alike. His book concerned her highness's person; but the author of this book teacheth only of the corruptions of the bishops, and, therefore, not of the person of her majesty.

"C.—But I will prove this book to be against her majesty, who, being the supreme governor of all persons and causes in these dominions, hath established this kind of government in the hands of bishops, which thou and thy fellows so strive against; and they being set in authority for the exercising of this government by her majesty, thou dost not strive against them, but her majesty's person, seeing they cannot alter the government which the queen hath laid upon them.

"U.—My lords, we are not ignorant of this, that her majesty is careful that all things might be well ordered, and hath given bishops in charge, on consideration of these controversies, to see that nothing be amiss; and because she hath a good opinion of them, for their gravity and learning, she believeth them when they say all is well, and in good case; whereas, if they had the grace to look into these things, and to make them known as they are indeed, her majesty and the state, I doubt not, would quickly redress them, and therefore was it that the author did so charge them.

"C.—But, sirrah, thou canst not so excuse thyself, as though it touched not the queen and the state. Is it not written in the book, that this saying will not serve their turn, 'The queen and council will have it so;' whereby it is plain that thou didst speak against the queen and state?

"U.—My lord, the author only meaneth, that when we are called before the bishops, they are often driven to use this argument, when they had nothing else to say for themselves, that they could be content to have many things amended, but it must be ordered by the queen and council, for they will have it so; and, surely, herein methinks they slander her highness; and we tell them, that however they bear it before men, yet, before God, that excuse will not serve their turn.

"C.—Thou canst not carry it away so. Dost not thou plainly say, that they are not safe, though they have human authority on their side; but he that is on our side is mightier than they? whereby thou both abusest her majesty, and threatenest them with some force and violence.

"U.—It is true that whosoever doeth unjustly is not safe in it, though all the princes in the world should defend him; and that is the meaning of the author: but to say that force and violence is threatened them, is doubtless further from his meaning. For it is known to all the world, that we desire by all good means to commend this holy cause of reformation to her majesty and the state, and do not anticipate that

ever it should by any force prevail; but that it would please God to honour her majesty with the advancement of the same.

"C.—No, no; these are but excuses. These malicious speeches proceed from thee, and were the ground-work of all those libels that have been dispersed; and thou art known to be the ringleader of this faction!

"U.—There is no reason to charge me with other men's doings. Every man must answer for himself. As for me, alas! I am nobody. There are five hundred ministers in this land of my judgment, the meanest of whom I acknowledge to be far better learned than I am. But I pray your lordships give me leave to say, what I was about to speak before, but was interrupted. I pray you hear me, though it be out of time, concerning the felony whereof I am accused.

"C.—What is it? Let us hear what you can say.

"U.—When I was before the lords of her majesty's council, at the time of my commitment, amongst other things that are alleged against taking an oath to accuse myself, I said the thing was accounted criminal; therefore, by law I was not to answer. My lord Anderson declared, that I said true, if the case had concerned either the loss of life or limb; whereby it is manifest that my case was not then esteemed felony.

"C.—Though the judges had not then concluded it; yet it was law before, or else it could not be so determined after. The violent course of others hath caused your case to be more narrowly sifted."

The judge then gave instructions to the jury to find Mr. Udal guilty of being the author of the book; but they reserved to themselves that the offence was felony. The judge, addressing Mr. Udal, said, "Go thy way: we will hear thee no longer." When Mr. Udal was pressed to submit himself unto the judges, he wished not to be troubled with any such matter; and, since his conscience acquitted him, he could not be induced to accuse himself. Mr. Udal being brought to the bar on the morning following, was called upon to say why he should not receive judgment to suffer death, when he addressed the court as follows:

"U.—My lords; notwithstanding my earnest pleading and protesting my innocence yesterday, which I could and would have done more clearly, but I was interrupted, yet it hath pleased the jury to find me guilty of that which, I thank God, never entered into my heart. I must now use another plea; and I crave of your lordships to grant me the benefit of pardon bestowed the last parliament.

"C.—I think you can have no benefit by it; for I am deceived if it be not excepted.

"U.—I pray your lordships to consider the ground of my plea. Your lordships confessed yesterday, and I showed it from lord Anderson's speeches to me, that it was not thought of felony till of late; therefore, the things that be excepted are those which are punishable in the ecclesiastical courts: so, my lords, I refer to your consciences and favourable consideration.

"C.—What say you? Are you contented to submit to the queen?

"U.—Yes; or else I am not worthy to live in her dominions.

"C.—But, will you acknowledge yourself to have offended her majesty in making this book; for she is gracious and full of mercy. It may be that we reporting your submission unto her majesty, may procure your pardon.

"U.—May it please your lordships to hear me. The cause for which I am called in

question, I cannot in any sort forsake ; for I hold it to be the undoubted truth of God ; but—here he was interrupted.

“ PUCKELING.—Nay, stay there. You cannot go away with that speech unanswered, to bring such a conceit in the ears of the people, that what you hold is an undoubted truth ; for I hold it to be an undoubted falsehood.

“ U.—It is diversely debated, my lords ; and the greatest number of learned men in Christendom profess the same.

“ C.—How do you know that ? Have you been beyond the seas to know the greatest number of learned men to be of this judgment ?

“ U.—Your lordships know that all the churches of France, of Holland, and of Scotland, maintain the same, together with many hundreds of learned men in this land.

“ C.—Have you been in all those churches, that you can tell so much ?

“ U.—I know it to be true, my lords ; for their practice sheweth them to be of this judgment.

“ C.—Well, if you can allege no more ; will you submit to the queen’s mercy, then hear your judgment ?

“ U.—I was beginning to speak, but you interrupted me. I pray you hear what I wish to say, and then do as God shall move you. As I said before, so I say now ; I believe the cause to be the undoubted truth of God ; and, therefore, in the matter I cannot by any means yield. Seeing by your law I am found guilty, neither can I take any exception against you, nor the jury ; but that which you have done, I acknowledge to be done in all equity and right ; and seeing you have found me guilty, I cannot live without her majesty’s gracious and special favour. I acknowledge that whatsoever I have done in the advancement of the cause, if I have offended, it may be in the manner, and I willingly submit myself, and heartily crave her majesty’s pardon.

“ C.—But, are you sorry that you have offended the queen’s majesty ?

“ U.—I am sorry that the course of the law have found me to have offended, if in the manner of handling so good a cause, there be found in me any offence against her majesty’s laws ; and I acknowledge that, in the manner of handling it, her majesty may be justly offended ; for which I am sorry. And I protest that I have not attempted to advance this cause by any other means, than by manifesting it to all men, and tendering it to those in authority ; and that by such means as are not contrary to the laws of this land, it might be received by her majesty and the state ; and this is our true case, howsoever we are charged with factions.

“ P.—You say you use no unlawful means ; what can be meant but unlawful means in the words of your book ! ‘ If it come in by means that will make all your hearts ache, blame yourselves.’ What good means can be meant by these words ?

“ U.—My lords, I showed you yesterday what I took to be the meaning of the author in some places of the book alleged against me in the indictment, and I would have spoken unto all ; but you cut me off. I pray you, therefore, let me show you the meaning of the author in these words.

“ C.—Let us hear how you expound them.

“ U.—Your lordships must understand, that the author taketh it for granted that the cause is God’s, and must prevail ; therefore, seeing God hath used all the means of his mercy to bring it in, by giving us a gracious prince, long peace and abundance, and stirring up some to exhibit supplications to the parliament ; these things not prevailing, he will bring it in by some national judgment, as the manner of God’s dealing.

“ C.—You cannot expound it so ; for the words import another thing.

“ U.—My lords, the author himself expoundeth it so in the words following ; ‘ It must prevail, for such a judgment will overtake this land as will make all ears

tingle:’ so that he meaneth only, that God will bring it in by his own hand; by judgment, if mercy do not prevail.

“C.—No, no. Your meaning was that it should be brought in by force and violence.

“U.—God forbid! Far be it from any of us to conceive any such imagination. The author of that book doth plainly show that he meant no such thing; and the words in the end of the epistle declare the same. There he sheweth by whom it is to be brought in; namely, by her majesty and her honourable counsellors, who are to establish the same.

“C.—Nay, the meaning is, that, if the queen will not, you say it shall come in, whoever stands against it.

“U.—No, my lords, the words are ‘notwithstanding the malice of all that may stand against it.’

“P.—Well, Mr. Udal; you had best submit yourself to the queen’s mercy, and leave these courses. I tell you that your book is most seditious and slanderous against her majesty and the state; yet I assure you that your book had been passed over, if there had not come forth presently after it such a number of slanderous libels, as Martin Marprelate, Martin’s Epitome, Martin Junior, and others, of which your book was judged to be the ringleader.

“U.—My lords, those that are learned do maintain this cause, and do judge this book to be written very impartially, however hardly it may be construed. Martin and the rest of those books were never approved by the godly learned; and I think there is no minister that knows who Martin is.

“C.—You will not acknowledge yourself faulty in any thing; therefore, it is in vain to stand any longer with you.

“U.—I confess that in manner the author hath offended: and no man can handle a cause without faults. It is easier to handle a bad cause cunningly, than a good one well.

“C.—Nay, but you have maliciously offended in publishing this book, which tendeth to the overthrow of the state, and moving rebellion.

“U.—My lords, that be far from me. We teach that, in reforming things amiss, if the prince will not consent, the weapons subjects are to fight withal, are repentance and prayers, patience and tears. God forbid but that we should give unto her majesty all that honour which is justly due unto her. We have not taught the people to reform the state without the prince, and our practice proves the same.

“C.—Well, will you submit yourself or not? For else I must proceed to judgment, neither will I stay sentence of death; therefore, shortly submit yourself, or I shall pronounce sentence of death.

“U.—And I am ready to receive it. I protest before God, not knowing that I am to live an hour, that the cause is good; and I am contented to receive sentence; so that I may leave it to posterity, that I have suffered for this cause. The cause excepted, I will submit to any thing; but I may not in any case yield the cause. I was a preacher of the Gospel, and a professor of it, therefore, I cannot deny that which I believe.

“C.—Let the cause alone, and say what you will do.

“U.—I must needs profess it, and mention it, lest it should be thought that I have started from it; but for any thing I have done in the manner against law, I am heartily sorry. More than this I cannot say, do with me what you will.

“C.—But are you sorry for having offended her majesty and her laws, and are you contented to amend, and to live in obedience, as becometh a good subject.

“U.—I am contented to seek the advancement of this cause by no other means, than according to the laws of the land, and the duty of a good subject.

“C.—I came not here to entreat you submit, but you shall do it willingly upon your knees, and crave her majesty’s mercy.”

Mr. Udal then falling down on his knees, said, he refused not any submission to her majesty. On being dismissed, he entreated their lordships to intercede for him to her majesty; and that his papers, if deemed worthy, might be laid before her majesty or the privy council. Here the conversation ended; and Mr. Udal was re-committed to the White Lion-prison, in Southwark, whence he addressed the following submission "to the queen's most excellent majesty:"

"Most gracious and dread sovereign.—The present lamentable state wherein I stand, being found guilty, by verdict, to be the author of a book, entitled, 'A Demonstration of Discipline;' and being, without your gracious pardon, to die for the same, I humbly prostrate myself at your majesty's feet, submitting myself in most humble manner, as becometh a dutiful subject, to such order as it shall please your highness to appoint, to whom God hath given so high and sovereign power as is able both to kill and quicken, to bring to the gates of death, and to cause to return to the comforts of life. Before whom, standing thus convicted, I am not to plead my innocency; yet I most humbly desire it may not offend your excellent majesty, that I protest, of the truth whereof I call God to witness, who knoweth all secrets, and will judge both the quick and the dead, that I had never any thought or imagination to publish any writing, or do any thing maliciously, or tending to the dishonour or slander of your majesty's royal person or princely estate, under whose gracious government I have attained to so many benefits and blessings: amongst which I most highly esteem the true knowledge and fear of God; in regard whereof I have been always ready even to adventure my life, for the preservation of your most royal person, and defence of your princely estate, and the same I have also taught others, as a thing specially commanded by God. Notwithstanding, fearing the severity of justice unto death, I flee for life unto your majesty's most gracious mercy, most humbly desiring your highness of your merciful compassion for relief of my poor miserable state, to grant me your gracious and comfortable pardon, whereby I may be discharged both of the offence and punishment which the law hath laid upon me. Other hope than this have I none, but the trust I have in God according to his promise, that your majesty, by a special gift of God, is gracious and merciful, and has vouchsafed to show mercy, even to such as were not only by imputation of law, but indeed malicious and mortal enemies to your highness; and, therefore, I hope that the same goodness of so princely a nature may be moved and show forth itself in like gracious compassion on my behalf; which gracious pardon on my knees I most humbly crave your excellent majesty to grant unto me, by which special favour, being raised, as it were, from the dead, I promise and vow to lead the rest of my life in all humble and dutiful obedience unto your majesty: praying continually for the preservation of your highness's precious life and happy government, to the honour of Almighty God, and the comfort of all obedient and dutiful subjects."*

This document, the reader will perceive, was not a recantation of his principles, but a submission to her majesty, and a supplication of pardon and deliverance; yet it was utterly unavailable. At the assizes in Southwark, February 19, 1590—1, Mr. Udal was again arraigned, when the following conversation, between the judges and the prisoner, was commenced by the former:

* New Discovery of Old Pontifical Practices.

"Puckering.—We do not mean now to deal with you, only I must put you in mind, that you have made a petition, wherein you promise to submit yourself to such order as her majesty shall appoint. Consider of it, and see that you do it. For I can tell you, it is expected from you.

"Udal.—I know not, my lord, what you mean. I made a petition to her majesty, and shall willingly perform what I therein promised.

"P.—Advise well with yourself, and see that you do it. I tell you beforehand.

"U.—Unless you mean that, I know not your meaning.

"Justice Fenner, who sat on the bench, said, Mr. Udal, I must needs say unto you, I have heard much good of you, and that you are learned. It were a pity you should do otherwise than well. I pray you take heed that those good things which are in you be not marred for want of humility. I tell you, humility is a special virtue in a man of your calling; the want whereof marreth all in them that want it. I pray you stand not too much in your own opinion. I have heard that you have done much good; let not humility be wanting.

"U.—I acknowledge, my lord, that humility is a virtue generally required in men of my calling, without which all other gifts are nothing: 'for God resisteth the proud, but giveth grace to the humble;' and I desire that this virtue may be found in me. But I trust your meaning is not to persuade me to deny the truth; which I trust the Lord will keep me from, whatsoever may befall me.

"P.—I speak to you of good will. I would not have you to be stiff in your own conceit.

"P.—Remember what I said unto you."

Mr. Udal, standing at the bar, was asked what he had to say why sentence of death should not be passed upon him, when he presented a paper to the court, containing the reasons why judgment ought to be stayed. This important document may be seen in the "Lives of the Puritans," vol. ii. pp. 19, 20. The prisoner having claimed audience, thus addressed the court:

"My lords, I acknowledge that I have been proceeded against by due course of law, and that a verdict was given against me at the last assizes, as guilty of felony. But I do not only, as heretofore, protest my innocence, but also think that I have sufficient to allege why, notwithstanding the verdict, judgment ought not to be given; and I entreat to be heard.

"P.—I pray you, stay. You seem to speak contraries. You acknowledge the course of law to have been due, and then maintain that you are innocent. How can a due course of law condemn the innocent?

"U.—Those things agree well enough, as I will show, if it shall please you to give me leave. It is by due course of law that I have been indicted and arraigned, have had a jury empaneled, have been accused, heard to speak for myself, and testimony produced against me. But the proof by witness was insufficient, and the jury, either by judgment or affection, was misled; therefore, it hath come to pass that, notwithstanding due course of law, guilt is brought upon a guiltless person. I pray you let me proceed to the reasons I have to allege in my defence. It is not material, my lords, in this case, what the judges think; for though all the judges in the world think so, our laws consider no man to be a felon, or capable of sentence as a felon, till he be convicted by the verdict of twelve men.

"Clarke.—You are so convicted, as the record will testify.

"U.—I acknowledge the record against me; but I appeal to your lordships' consciences, whether you delivered not unto the jury speeches to this effect: 'As for the

felony, you are not so much to inquire, but only whether he made the book, leaving the felony to us.'

"C.—You do me great wrong; I only told them the law.

"U.—I leave it to your lordship's favourable consideration. You perceive my reason.

"P.—All that you say tendeth to disgrace the court of justice holden heretofore against you. The jury were left to their own consciences, and did as they saw meet to do.

"U.—No, my lords, I speak not any thing to disgrace the court of justice; for I acknowledge both this course and all others of the like nature to be God's holy ordinance, which I ought to reverence. Neither do I speak to defame the jury, but only to give your lordships occasion not to proceed to sentence; for if the jury did well, why should it grieve any of them? If they did ill, your lordships may not proceed to sentence.

"P.—We cannot remember the particular circumstances which then passed; neither are we to call in question the verdict; but it is our office to give sentence according to it.

"U.—I pray your lordships, tell me one thing; must the judges always give sentence according to the verdict, or may there not be cause to stay it?

"C.—Yes, there may be cause to stay the verdict; such may be the case.

"U.—I desire no other, but that my reasons may be well weighed, whether my case be or be not such.

"P.—I tell you, you are much deceived and abused in this case. You may be within the compass of felony, though you do not mean any such thing.

"U.—Your lordship knoweth that I pleaded these points at the last assizes, when I came from close imprisonment to the bar. I understand English, which is the language wherein the statute was written; and I profess myself to be a scholar; and, therefore, to have, through God's mercy, some understanding of what I said. It seemeth to me most direct, and to be taken no otherwise than as I understand it.

"P.—You are deceived, in thinking the witnesses against you the less lawful, because the parties were not present. It is an ordinary thing to have witnesses examined in the chancery and other courts, which do remain of sufficient credit for ever, as they were when the parties took the oath."

Here Mr. Udal would have answered, that the cases were not parallel, seeing the high commission was not a court of record; but he was interrupted, and not suffered to proceed.

"C.—Where do you find, that there must needs, by the word of God, be two witnesses face to face?

"U.—It is so clear, that the witnesses were also to have the first hand in executing the punishment upon the party offending.

"P.—That was according to the law of Moses, which we are not tied to observe.

"U.—It is the word of God; and it hath a perpetual equity in it; for the life of man is so precious in the sight of God, that he would not have it taken away, without most evident and manifest proof, such as is set down in his law.

"C.—We are not to call in question the proofs, seeing the jury did think them sufficient. This speech of yours tendeth to prove the jury perjured.

"U.—Not so, my lord. I think of them that they acted according to their consciences; but, being men unlearned, the case being also strange unto them, they may have done their best; and yet you, being men of more knowledge and judgment, are to look further into the matter.

"P.—Whereas you say that none of the witnesses did directly prove you to be the author of the fact, which was not necessary ; for, if all be laid together, and the circumstances considered do prove it, it is as good proof as if the witnesses were direct.

"U.—But the law of God, from which I trust our laws disagree not, would have every proof to be direct.

"P.—And do you think, indeed, that the laws of the land are agreeable to the word of God ?

"U.—I profess to know them ; but I have as reverent an opinion of them that I trust the grounds of them are according to the word of God ; however, in some particulars, the proceedings may miss thereof.

"P.—The government by archbishops and lord-bishops is according to the word of God, seeing the laws of the land do allow them.

"U.—I pray you, my lord, take me not so general ; for that will not follow upon my speeches.

"P.—You may not now disgrace the witnesses. You should have done this at your arraignment.

"U.—I neither meant that, nor do I purpose to disgrace the witnesses, but to show the insufficiency of their testimony ; that your lordships may see some reason to stay the sentence. The first testimony that was alleged was that of Mr. Chatfield, who affirmeth that it was not given against me upon his oath, but only in his anger he set his hand to it, and is now sorry for it.

"P.—You should have alleged this before : it is now too late.

"U.—It is too late to prevent the verdict ; but, if there be any force in it, it ought to be considered to stay the sentence. I could allege it no sooner, because I knew it not till after the verdict.

"P.—We may not suffer you to proceed so to disgrace that which is past already. If you have any other thing to say, speak on, otherwise we must do our office.

"U.—It is not my meaning, however you take it, to disgrace any thing past ; only I pray you further to consider, that Tomkins, whose testimony only carried some show, protested before my commitment, that he would not for all the world affirm me to be the author of the book.

"P.—Why did you not plead these things to the jury ?

"U.—I did so, and offered to produce sufficient proof for it, but your lordships answered, that no witnesses would be heard in my behalf, seeing it was against the queen ; which seemed unto me strange ; for methinks it should be for the queen to hear all things on both sides, especially when the life of any of her subjects is in question.

"P.—The witnesses were thought by the jury sufficient to prove the matter, which we may not now call in doubt ; therefore, say on, if you have any more.

"C.—You are not called in question for the cause, as you call it, nor for the body of the book, but only for the slanderous things in the preface against her majesty's government ; and, therefore, you may let the cause alone.

"U.—But it is for the hatred borne to the cause, that I am thus treated : had not the cause been handled in the book, such matter as is now made of the preface had never been objected against me or any other.

"P.—It is best for you to leave all other pleas, and submit yourself to the queen's mercy.

"U.—I will do so with all my heart.

"P.—But will you do it as you did at the last assizes ?

"U.—Yes, that I will.

"P.—You confessed that you were justly condemned.

"U.—I am not yet condemned.

"P.—I mean convicted by the jury. Then you acknowledged, that you had offended her majesty; that you were sorry for it; and promised that you would never do the like again.

"U.—It is not for me to oppose my words and credit against yours; yet I refer it to them who heard it; only I pray you give me leave to speak of it. I did avow, and so I do now, and will do while I live, that the cause handled in that book is an undoubted truth.

"C.—How often shall we bid you leave the cause, and tell you that you are not troubled for it?

"U.—But it is the cause that is sought to be defaced in my person; therefore, I must and will still profess it, and justify it, whatsoever disgrace may fall upon myself. I pray you let me proceed. I did protest that I never had any purpose to deface, but ever to seek the honour of her majesty and her government. I professed that the course of law against me was due; whereby what I meant you have heard. I said that I never had any purpose to do any thing for the advancement of this cause, but keeping myself, to the uttermost of my power, within the compass of the law. I never confessed myself to be the author of the book. Then my submission was this, that if I had done any thing for the advancement of so holy a cause, which had brought me within the compass of the law, or might justly offend her majesty, I was heartily sorry for it. If this was not my submission, let me have another drawn, wherein the former points are justified, and I will set my hand unto it.

"P.—But all this is nothing to your book. What say you to it?

"U.—I say this, that though I hold the matter in it to be a most manifest truth; yet I confess the manner of handling some part of it, to be such as might justly provoke her majesty's indignation.

"P.—Because you stand so much upon the cause, as you call it, you provoke me to say something of it, lest the audience should think that there is something in it, which there is not.

"U.—My lord, you understand my judgment. I beseech you speak not against it, unless you will give me leave to reply.

"P.—I may not do so; you provoke me to it. Your discipline, which you stand upon, on what is it grounded? Forsooth, on the saying of Christ, 'Tell the church;' which was never expounded these fifteen hundred years, as you do within these few years.

"U.—My lord, he did abuse you who told you so. Chrysostom expounded it thus: 'Tell the church,' that is, the governors of the church.

"P.—He meant the governors of the Jewish synagogue.

"U.—How could that be, when he lived above four hundred years after Christ?

"P.—Were there never any who could find it out till now, if it were a truth?

"U.—Yes, it hath testimony sufficient, if it might be received.

"P.—Lest men should think your matter as good as you pretend, I will tell you what I know. It is written in one of your books, that without an eldership there is no salvation.

"U.—I am persuaded that cannot be shown.

"P.—Yes, it is in 'Theses Martinianæ;' 'It is time to number our hot brethren.' Mr. Snape, of Northampton, wrote, that the bishops should be put down all in one day. Here Puckering delivered a most bitter invective; and attempted to persuade the people, that the Puritans meant to rebel, and to pull down the bishops, and set up their discipline by compulsory force, to the subversion of her majesty's patrimony and prerogative.

"U.—My lord, I protest in the presence of God, and the hearing of these people, that neither I, nor any of my brethren that I was ever acquainted with, did ever so much as purpose, or speak of any such means as your lordship stateth, to bring in the

discipline; but only by prayer to God, supplication to her majesty, and such other peaceable means; which is my answer to your large invective. And whereas, my lord, you seem to be so hardly carried against the cause, I would not doubt, if I might privately confer with you, by the blessing of God, to persuade you to be a friend unto it.

"P.—Nay, I tell you there are as foul things in your own book. Do you not say that the church is committed to the mistress of the stews, and ruled by the canons of a brothel?"

"U.—That is spoken of the popish canon law, which is as unfit to rule the church of Christ, as the laws of a brothel to govern an honest woman.

"P.—Those laws are established by her majesty's laws.

"U.—It would trouble the most learned lawyer in England to prove that.

"P.—We shall make short work with you. Will you here acknowledge all the laws, ecclesiastical and temporal, of this land, to be agreeable to the word of God?"

"U.—I have disgrace enough upon me already. You may easily perceive what is my opinion of the present ecclesiastical government. I pray you press me not with these things. I can yield no further than you have heard.

"P.—Then we must do our office, and pronounce sentence upon you.

"U.—God's will be done."

The sentence of death was then pronounced upon him; on which he said, "The Lord turn this to his glory, the good of his church, and the shame of his foes, and then welcome life or death."* At this awful crisis, Bishop Bancroft, who had incensed the queen against Mr. Udal, wrote to Puckering, by direction of the court, signifying, that if Udal's submission did not satisfy him, he should proceed to judgment, and command his execution; but defer it till her majesty's pleasure should be further consulted!† Hume, who hated the Puritans, says, that Mr. Udal's case was singular, even in the arbitrary times of Elizabeth. He was thrown into prison on suspicion of having published a book against the bishops, and brought to trial for this offence. It was pretended that the bishops were part of the queen's political body; and to speak against *them* was to attack *her*, and was, therefore, felony by the statute! This was not the only iniquity to which Udal was exposed. The judges, our author adds, would not allow the jury to determine any thing but the *fact*, of his being the author of the book, without examining his intention, or the import of the words. In order to prove the fact, they did not produce a single witness in the court; they only read the testimony of two or three persons absent. Nor would the judges allow Mr. Udal to produce any exculpatory evidence, saying, it was not permitted against the crown! His refusing to swear that he was not the author of the book, was employed against him as the strongest proof of his guilt. It is added, notwithstanding these iniquities, the verdict of the jury was brought against him; and, since the queen was bent on his prosecution, it was impossible to escape.‡ Mr. Udal's trial, observes another writer, was a disgrace to English justice. That it mainly con-

* New Discovery of Old Pontifical Practices. † Har. MSS. vol. 6995, No. 48.

‡ Hume's History, vol. v. p. 346.

sisted of an odious attempt to entrap him into a confession of his guilt; and, though he avoided the snare, the jury did not fail to obey the directions which they received to convict him; but the sentence appeared "too iniquitous to be executed, even in the eyes of Whitgift."*

The case of Udal was remarkable. He made numerous applications to those in power, and was favoured with the assistance of several distinguished persons, especially king James of Scotland and Sir Walter Raleigh, to obtain a mitigation of the sentence. He presented several forms of submission, in which he humbly conceded and openly acknowledged every thing consistent with justice and Christianity. His efforts were unavailing. There was neither humanity nor justice to listen to his groans. He was required to subscribe a most odious and degrading submission, drawn up by his persecutors, containing an explicit recantation of his principles, and an open renunciation of what he considered the undoubted truth of God. Udal, however, remained unmoved, resolving to live and die a honest man; and he was so far from debasing his integrity, in exchange for human favour, that he preferred the severest sufferings his enemies could inflict, rather than renounce his principles, sacrifice his conscience, and betray the cause of God. Though Fuller, the zealous churchman, denominates him a learned man, blameless in life, powerful in prayer, and no less profitable than painful in preaching;† yet his enemies were base enough to design his death, but had not sufficient courage to commit the horrid deed; he was, therefore, left to languish in close prison, where, after long confinement, he died, "broken-hearted with sorrow," about the close of the year 1592. Thus ended the long and arduous struggle between pious constancy and cruel intolerance; and in this awful tragedy, behold the blood-stained garments of priesthood.

B. B.

ESSAYS ON THE BOOK OF JOB.—NO. X.

BY THE REV. RALPH WARDLAW, D.D., GLASGOW.

(Concluded from page 769.)

THE first part of the address of Eliphaz to Job, after he had "opened his mouth, and cursed his day," was the subject of my last communication. It was my intention, as then hinted, to have taken up the remainder of it in this, and to have subjoined some general reflections. That intention I have seen reason to change, and, after a single observation or two, to proceed to the patriarch's reply.

In the address of Eliphaz, there are very pointed and cutting allusions to Job's peculiar and overwhelming afflictions. The allusions are indirect. They are contained in the cases supposed by him for the

* Hallam's History, vol. i. p. 221.

† Fuller's Church History, b. ix. p. 222.

illustration of his principles, and the enforcing of his argument. The commendation with which he commences is only designed (judging of the design from the actual use) to give keenness of edge to the subsequent reproofs. There is no allusion, in the form of soothing sympathy, to the extent and variety of Job's trials; no allowance made, on that ground or any other, for the vehemence of his emotion, or of the language in which it had been uttered; he is reminded of the consolations he was wont to address to others, not to sustain and cheer him by the recollection, and thus to sweeten present bitterness, but to give point to the charge of hypocrisy and the sneer at his weakness. Without a single syllable of condolence, he hastens to the statement and defence of his principles. Let it in charity be allowed, that it was his eagerness in defence of what he conceived to be truth, that made him exemplify, so sadly and so culpably—

“———— The pitiless part
Some act by the delicate mind,
Regardless of wringing and breaking a heart,
Already to sorrow resign'd.”

In the course of Eliphaz's first address, indeed, there *are* expressions that sound like condolence and encouragement. I have never said, or meant to say, that Job's friends were entirely without feeling; but only, that their feelings were misdirected and overborne by the operation of a false principle. They felt for him. How could they but feel, with such a sight before them, unless their hearts had been framed of the nether millstone? But regarding him, as they did, with more than a suspicion of unknown guilt, their sympathy was necessarily restrained in its expression, being made to depend on what they conceived to be indispensable, free confession and penitential humiliation on the part of the sufferer. Has my reader never, after having begun to deal with a person whom he considered as meriting the severity of rebuke; as having brought his troubles upon himself, and requiring to be firmly admonished to repentance and confession; after having laid his faults before him with a severe fidelity, and exhorted him warmly to turn from the error of his way; has he never, in urging this, felt his heart relent into tenderness, wax warm toward the object of his expostulation, and, giving way to the immediate impulse of feeling, exchange the language of rebuke for the language of kindness and encouragement? Thus it was with Eliphaz. At one part of his address, there was a little softening:—chap. v. 17—26. But still, the encouragement is founded on the assumption of his own principle. It is conditional. It does not retract, nor modify, the surmise of the patriarch's secret wickedness; but proceeds upon the supposition of his “confessing and forsaking.” The general statements, both as to suffering being the result of sin, and of temporal good being the result of righteousness, are meant in

his own sense, and intended to have a special application. Had those statements meant no more than the general *tendency* of piety and righteousness to insure the divine protection and blessing, as well as of impiety and wickedness to provoke his displeasure and curse, they would have been in harmony with the rest of Scripture. But Eliphaz meant more :—and he represents the principle of the administration of providence to which we have so often adverted, as the fixed and settled sentiment of himself and friends, the result of past experience, and extensive observation, and deep research :—“ Lo this, we have searched it ; so it is ; hear thou it, and know it for thy good,” chap. v. 27.

In proceeding to Job's reply, I would first remark, in general, that there is one difficulty incessantly felt in the course of our exposition of this book ; the difficulty of tracing the connexion of sentiment in the different speeches, and bringing out with any certainty the views and feelings expressed, and the parts of the previous speaker's address by which they have been elicited. This, as might be anticipated, is especially the case with the speeches of Job. It would have been altogether *out of nature* had it been otherwise. To have made the effusions of an agitated and desperate mind, tossed by the wild turbulence of conflicting passions, regular, connected, and methodical in their arrangement, presenting any thing like a continuous and orderly succession of thought—would have been an outrage on all that was natural. Job's addresses are, in this respect, true to nature, a correct image of his mind. They are full of sudden and abrupt transitions ; just as parts of what has been said happen to strike his memory, or the recollections of the past to come over him, or his own thoughts to suggest, or the throbbing and darting agonies of his tortured frame to force upon his heart. He apologizes, argues, complains, laments, upbraids, agonizes, despairs, hopes, confesses guilt, protests innocence, pleads with God, scorns, soothes, entreats, melts into tears, bursts anew into violence, longs impatiently for death, and exults in the confidence of immortality. And these sentiments and feelings and modes of speech are frequently so blended together, his mind turning from one to another by the starts of a moment, that it is, many a time, far from easy to follow it ; and of language which, by the looks and gestures and tones, and general manner of the speaker, would be perfectly well understood at the time, it is, in the absence of all such helps, difficult for us to ascertain with certainty the reference and the import.

I shall try to bring out, with as much distinctness as possible, the sentiments and feelings of the patriarch in his reply to Eliphaz, confining myself at present to the *sixth chapter*. I premise two things :—*first*, that I must pass over all critical remarks on words or phrases, and take the *general tenor* only of Job's language ; and *secondly*, that, as I do not, for the sake of room, quote the verses, it may be well for the reader to have his Bible beside him.

1. We have *apology*.—He seems as if sensible that the very strong language he had used might require it. And his apology is naturally drawn from the magnitude of his sufferings, verses 1—4. The last of these verses is fearfully impressive. The agonies he experienced, so various in kind and so acute in degree, from heart-rending paternal recollections, from the bitterness of a wife's unkind and ungodly reproaches, (for, whatever produced them, they did continue), from a tormented body, from the mysteriousness of the divine dispensations, and from the disappointed hopes of friendship, he represents as sharp arrows, "arrows of the Almighty," dipped in virulent poison; and not piercing only, but remaining—barbed, fixed, rankling in his vitals, the venom inflaming his blood, and "drinking up his very spirit:" and "the terrors of God," all that was appalling in his character, and all that was fearful in his providence, investing him on every side, like a host of fierce and determined enemies. Eliphaz had never alluded to the greatness of Job's trials. He had never hinted at any mitigation, on this ground, of the blame involved in the imprecations to which he had given utterance! This was very unfeeling; and the sufferer was evidently sensibly affected by it; and most naturally does he urge for himself the plea which his friend had so ungenerously and unkindly omitted.

2. He further suggests, in self-vindication, that lamentation and complaint, in seasons of distress, are but the voice of *nature*. Did they expect, in such circumstances, that he was *not to feel*? This is plainly the import of verse 5: "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?" His friends were in prosperity and fulness, and they upbraideth him because, when it was otherwise with him, he showed sensibility, "Now it toucheth thee, and thou art troubled." Nature teaches the wild ass to bray, and the ox to low, when they are in *want*. And so, his language, unwarrantably strong as it might be, was still the utterance of natural feeling, for which, he reasonably thought, some allowance at least might have been made.

3. He expresses his *disrelish* and *contempt* of the speech of Eliphaz. This I take to be the meaning of verses 6, 7. In a reply of this kind, the look, and tone, and manner, of the speaker would at once show to what he intended the comparison to be applied. It expresses his opinion of the vapidness, the inappropriate and unsatisfactory character, of the address just closed, notwithstanding all the pomp of oracular authority with which it had been enunciated. Instead of the solid consolations of friendship and religion, which would have been like refreshing cordials and strengthening aliment to his afflicted spirit, what had there been presented to him which it was possible for him to relish? destitute as it was of the salt and seasoning of truth, appropriateness, and kindness. It was false in principle; it was unsuitable to his case; it was unfriendly in its spirit and manner. Thus, that

which, at any time, "his soul would have rejected," was now, when of all times it could not fail to be most disrelished, made "his sorrowful meat," meat which, instead of refreshing and invigorating, only added poignancy and feverish violence to his grief. I am aware that different views are taken of the meaning and connexion of these two verses. I think, however, the explanation of them as having reference to the speech of Eliphaz, giving the character of it in the mind of Job, as insipid and offensive, destitute of truth, and pertinence, and charity, is the most natural.

4. He again reverts to the miseries of his own condition, which deserved not to be treated as they had been. He utters vehement wishes for a close of his intolerable sufferings; despairing of life and of all good in the present world; and complaining anew of the unreasonableness of his being still spared, and such a life being even for a moment prolonged: verses 8—13. The style here rises again with the energy of emotion. When that which is offered to us in the form of counsel or consolation is felt by us to involve in it injurious reflections and unworthy and unfounded insinuations, or rather assumptions; when all is thus offensive and provoking; nothing is more natural than that, by a revulsion of feeling, we should be driven to an opposite extreme. The mention of the unsatisfactoriness of the words of Eliphaz, their utter irrelevancy and unfitness to give comfort in circumstances such as his, recalls anew the wretchedness of those circumstances; and the very omission of all notice of it by others gives the vehemence of indignant disappointment to the renewed utterance of distress. The illustration of each verse distinctly, might confirm and enforce the general view of the whole; but I forbear, simply remarking, that in the wish, or prayer, in the eighth and ninth verses, there seems to me to be a kind of deliberate and determined solemnity, for the very purpose of impressing his friends with its being no mere hasty, thoughtless, inconsiderate burst of a ruffled spirit, but, how fearful and even impious soever they might consider it, a deliberate and settled desire.

5. He goes on to upbraid the hollow-heartedness and selfishness of his friends, and bitterly complains of his miserable disappointment of what he had expected from them: verses 14—20. The first clause of verse 14 has been differently rendered, "To him who fails his friend, it is shame." "Shame to the man that despiseth his friend!" *Good.* This is a "reproach amongst men," a deep and indelible stigma. And it is, as the latter part of the verse expresses, a "departure from the fear of the Almighty." It is treachery in the most sacred of connexions; it is contrary to every principle of true religion as well as of right social feeling. The sentiment is just in itself. The degree of its applicability to Eliphaz is another question. Eliphaz had indeed come to Job; and, as has been said, need not be supposed to have been without feeling. But Job complains, and too justly, that, under the pervert-

ing influence of a false principle, his language and behaviour had not been those of either friendship or piety, but a forsaking both of what was due to his friend, and of the fear of God. And, that "failing his friend," and disappointing his reasonable expectations, is what Job means to express, is confirmed by what follows in verses 18—20. Nothing can be finer, nothing more exquisitely appropriate and elegant, than the *simile* here employed. It is derived from the appearances of nature in that part of Arabia; where there were no rivers, and water was so scarce and so precious. At particular seasons, currents came down from hills of ice and snow; rolling on, turbid, dark, rapid, but not permanent. Depending on sudden rains, or melting snows, their supplies soon fail; they pass away; the summer heat diminishes, divides, evaporates, dries them up. Suppose, then, a caravan of travellers passing through the desert, earnestly longing for the refreshment of water; their tongue cleaving to the roof of their mouth for thirst; indulging the sanguine hope that some such stream may not yet have passed quite away; looking out with the intense eagerness of faint and gasping drought. But their hope fails them. They arrive at the place; and, instead of a refreshing stream, they find a channel of dry and burning sand! The points of resemblance are striking. The "stream of the brooks," flowing in full tide, is *friendship in prosperity*; copious in blandishments, professions, and promises. The dry channel is this friendship *in the time of need*. It fails when most required; when its supports and consolations would be most precious. The stream has passed away. The dumb despair of the abashed and confounded travellers aptly symbolizes the frustrated hopes of the patriarch. He looked for the seasonable refreshment of friendship's kind and pious consolations, "as cold waters to the thirsty soul." But, alas! his confidence had been misplaced. He was ashamed of his hope. And instead of being relieved, the burning fever of his soul was excited and increased tenfold.

6. In this excited state, he upbraids his friends in still more cutting terms for their *selfishness*; for which, as he evidently insinuates, other grounds of distance and alienation were but pretexts, verses 21—23. The expression, "Ye are nothing," follows emphatically on the simile he had just used. They were like the empty channel of the stream that had passed. They liked him very well as a friend, he alleges, when all went well with him; but they startled with apprehensions at his downfall; they "saw calamity, and were afraid:"—

"Alike my trust in you; illusion all:
Friends while I stood, but starting at my fall:"

And in the 22d and 23rd verses, he explains what he meant by their fears. He more than insinuates their fancying he might be expecting something of them, some eleemosynary aid, some interference in his

behalf; that he might now become a burden upon them. The allusion to his losses and to the manner of them is evident. There is a keen sarcastic severity in this. Allowance must be made for the embittered state of Job's feelings at the time; for there is certainly no evidence that they deserved such an imputation. There is too much of suspicion without proof; too much of a disposition, therefore, to "pay them in their own coin."

7. He then continues his keen invective in another form, alleging scornfully the unsuitableness, inconclusiveness, worthless insignificance, of such arguments and reproofs as had been addressed to him, ver. 24—27. He wishes them to be explicit; to come to the point, from vague generalities to specific facts. He desires to have his indictment in form. "How forcible are right words!"—suitable, seasonable, kind words. "But what doth your arguing reprove?" "What doth the reproof from you reprove?" What is its point?—at what does it aim? Let me know at once what you mean; what it is you reprove me *for*. Is there any thing you have to say against my conduct? Let me hear it. Or, is it merely my impatient and hasty words that you complain of? He admits they might be too unqualified and strong. But why should they exhaust their reproofs on the unpremeditated and reckless complainings of desperation? Why thus critically sift and analyze them? Why be so hard upon them? It may be that I have spoken unadvisedly. But surely you must have something more substantial wherewith to charge me, than the mere random words of a desperate man, empty as the wind! And he sharply reprimands them for dealing so hardly with his words, when their own behaviour to him was so cruel and unjustifiable, verse 27.

8. In a more pathetic and soothing tone he makes his appeal to them, whether there really were discernible about him any of the appearances and symptoms of conscious guilt: verses 28—30. "But come now, look upon me." Have I the manner or the look of a hypocritical deceiver? of such a deceiver suddenly detected and exposed by the intervention of heaven's retributive justice? whose "sin has found him out?" and who stands in all the consciousness of unexpected discovery? verse 29. "Turn again now, let it not be wickedness," (i.e. do not call it wickedness,) "and I will turn again; my righteousness is still in it," that is, the established righteousness of his character was in the declarations of his integrity. He was in these the very same that they had before esteemed him, a sincere, honest, right-hearted man. His meaning is—Turn ye again to *me*; depart from your unfounded charge; and I will turn to *you*, in mutually restored confidence and affection; for indeed it is not, as ye suppose, wickedness; I still retain all the righteousness that was the ground of your old attachment. This is much in the style of one who feels that, in his expressions, he has gone too far, as Job unquestionably had done, and who comes

down to a gentler and more conciliatory and winning tone. The connexion of the thirtieth verse is clear and immediate, "Is there iniquity in my tongue, and doth my palate not discern the perverseness?" a beautiful figure for a man's uttering iniquity and untruth, and his moral sense, his conscience, not being aware of it. Could that be?

"Was sin upon my tongue, and moral sense
Too dull in me to notice the offence?"

You cannot suppose my conscience so thoroughly seared surely; are there, then, any of the appearances about me of such an inward consciousness of guilt? "Look on me; for it is evident unto you if I lie."—

I have already exceeded due limits. The remainder of this first reply of Job, together with the general reflections suggested by the whole, shall form the subject of another paper.

R. W.

A CRITICAL INQUIRY INTO THE MODE OF CHRISTIAN BAPTISM.

(Concluded from page 691.)

THERE are many words in all languages, which are applied to material and to spiritual objects; the correspondences observed between these two classes of objects, leading to the use of the same terms for both. A word may primarily have represented only that with which the senses are conversant; but when that which was presented to the intellect alone, was noticed resembling thereto, it would naturally receive the same appellation. Such transfer would at first be intended to suggest the observed resemblance, and the secondary application of the word would therefore be metaphorical. But if this usage were frequent, the resemblance would ere long cease to be always suggested, and the object to which the term was secondarily applied, would then be denoted by it, not metaphorically, but properly. The terms *sweetness* and *melting* denoted at first certain sensible properties; then they were applied to certain affections of mind, the resemblance of which to these sensible properties was indicated by these metaphors; but now the secondary usage of these words has become as proper as the first, and few when they hear any one described, as possessing sweetness of temper, or as melting into grief, have any ideas suggested to them, of honey and sugar, or of the liquefaction of ice and metals.

Besides the ordinary causes which, in all languages, lead to the use of the same words, with both material and spiritual significations, there were among the Jews some peculiar to them. The objects, actions, and enjoyments of the body, were systematically employed as representatives of the objects, actions, and enjoyments of the soul; the visible world being regarded as the type of the invisible. All the rites, services,

and promises, of the Jewish dispensation, were a veil of imagery, on which the natural mind saw nothing for desire and delight, but worldly pleasures; while *through* it the renewed mind discerned a holy and heavenly meaning. A Redeemer was foretold, who should free from bondage, suffering, and death. One interpretation wrongly restricted this phraseology to a salvation from physical evil; another rightly referred it to a deliverance from moral evil. Abundance, peace, and felicity, were promised to the subjects of his kingdom. These promises awakened in the minds of some men, the expectation of riches, ease, and luxury; and in the minds of others, the hope of truth, rectitude, and the favour of God. They who gave a corporeal meaning to the language of the Old Testament, concerning the Saviour of the world, rejected Jesus; because his character and kingdom did not accord with their interpretation. But they who assigned to these predictions and promises a spiritual meaning, were prepared to receive him; for they could see an excellence in the character of our Lord, and a blessedness in his reign, which no imagery of this world could adequately express. Nothing can be more erroneous in the interpretation of ordinary writings, and few things are more pernicious in the interpretation of the sacred scriptures, than the groundless supposition, that, because a term may at first have designated what is material, it is unlikely, in any case, to designate what is spiritual. It is only by a consideration of the state of the language, the character of the writer, and the subject of his composition, that any conjecture can be formed, whether the signification of words will be probably material or spiritual; and all such antecedent probabilities are of very small value, if opposed by direct evidence. They scarcely deserve to be taken into account.

It has been seen in the course of our investigation, that the words βαπτίζω and βάπτισμα are applied both to body and to mind. They sometimes denote what is material, and sometimes what is spiritual. It must not be imagined, because the former application of these words preceded the latter, that therefore in any passage where these words occur in the New Testament, reference is probably made to baptizing the body with water. The spirituality which in all things marks the Gospel dispensation, strongly supports the opposite conclusion. It is far more likely that that which holds a prominent place, as a matter of high importance, in the kingdom of Jesus Christ, is, not the purification of the body, administered with water, by the hands of men, but, the purification of the soul, effected by the truth and the Spirit of God.

Having noticed all the passages in the New Testament, in which the rite of baptism is mentioned, in connexion with particular facts; and also those in which the baptism of the spirit is expressly referred to; we proceed to the consideration of the few remaining passages, in which the terms βαπτίζω and βάπτισμα occur. In the first of these classes of passages, it is sufficiently clear that the baptism of the body is spoken

of; and it is equally certain that in the second, the reference is to the baptism of the mind; but in the last class, which is now to be examined, we must look to the context, scope, and subject of each passage, to ascertain whether what is meant, be, the external figurative purification of the body, or the internal real purification of the mind.

I. "Afterwards, he appeared to the eleven when they were reclining; and he reproved their incredulity and perverseness, because they would not trust those who had seen him after his resurrection. And he said to them, Go forth to all the world, and proclaim the good message to the whole creation. He who trusts to it, and is purified, will be saved; but he who does not trust to it, will be condemned."

ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται. Mark xvi. 14.

This address of our Lord to his apostles appears to have been made on the day of his resurrection, at Jerusalem. It must, therefore, have been spoken before that recorded by St. Matthew, xxviii. 19, which was made many days after, in Galilee. On this account it may properly be considered first. Many have supposed that the baptism here mentioned, is the baptism of the body with water; but this supposition is supported by very little evidence, and there is much to render it improbable. It should be observed, that there is not the least allusion in the context to the bodies of men, or to water, nor is there any thing to indicate that material baptism is referred to, rather than spiritual baptism. It is, surely, not self-evident that the purification, which our Lord associates with faith and with salvation, is the purification of the body. Should we not rather believe, that the purification which he exhibits in such a connexion, is the purification of the soul? We know, indeed, that baptism with water was appointed by him, for, from the commencement of his public ministry, it was administered by his apostles; and it continued to be performed by them after his ascension, as the initiatory ceremony of the Christian religion. But their practice cannot afford the smallest proof that either this passage, or that which occurs at the close of the Gospel of St. Matthew, refers to the baptism of the body with water, since, in baptizing with water, they certainly obeyed a command which they had received long before. Nor does the permanent obligation to observe this rite, at all depend on the interpretation of these two passages. In baptizing with water, we act in accordance with what we know was the direction of Christ to his apostles; we maintain a service which he instituted; and we follow the example of the apostles, doing what their conduct, both during the life of Jesus, and subsequently, holds forth for our imitation. On this foundation the authority of the rite of Christian baptism may be safely placed; and it is a foundation precisely similar to that, on which the authority of the Lord's supper rests. But an examination of these, and some other passages, commonly supposed to refer to the outward ceremony, may perhaps show, that the baptism spoken of, is the bap-

tism of the mind, and not of the body; and that *βαπτίζω* denotes to *purify*, and not to *dip* or *overwhelm*.

1. The association of baptism with faith favours these conclusions. After directing his apostles to preach the Gospel, our Lord notices the results which would follow their ministry. Some who heard would confide in the heavenly message, and thereby obtain salvation; others would reject it, and for the rejection be condemned. Faith or trust, exercised towards the Saviour, whom they proclaimed, is the great requirement of the Gospel; and this is the principle of all goodness and happiness. Now the connexion with this general spiritual service, of a particular rite, is neither natural nor scriptural. The incongruity may not be felt, in a phrase with which we have been long familiar, but it would be felt at once in any similar phrase. The statement,—He who believes and partakes of the Lord's supper, will be saved,—is immediately seen to present an unsuitable, and (if we may so speak) an unchristian kind of association. Some general expression for the change produced in the mind of the Christian, would best agree with the general expressions used, both for the commencement and the close of his course. But the mention of a special corporeal action does not at all accord with the Christian faith which precedes, or the Christian salvation which follows. He who trusts to the Gospel, and is *dipped* or *overwhelmed*, will be saved,—is therefore less likely to be the sentiment of the passage, than—He who trusts to it, and is *purified*, will be saved.

If we regard *βαπτίζω*, as expressing some consequence of trusting to the Gospel of Christ, it is probable that it denotes in general the effects of faith, or some of the more important of them. No adequate reason can be assigned, for the selection of the simple observance of an outward rite, as the one effect of faith to be here mentioned. From the multitudes baptized by the apostles at the beginning of our Lord's public ministry, there does not appear to have been any unwillingness to receive the rite. Many were ready to observe such a ceremony, who had no right apprehension of the salvation of Christ, and who paid little regard to his commands. The acknowledgment of himself, on which so much stress is laid by our Lord, when he requires that we should confess him before men, is, surely, the adoption, not of the Christian name, but of the Christian character; it is the doing his will, and not the calling him, Lord, Lord. The reception of baptism with water, was one of the least important of the effects of faith, and it often resulted from other causes. It is in nowise accordant either with the style or the spirit of the Gospel, to give to such a corporeal action the distinguished prominence which would be assigned to it, if we suppose, that being baptized with water is the effect of faith here mentioned. It is, therefore, less likely that being dipped or overwhelmed, or being in any way ceremonially cleansed, should be exhibited as the result of Christian confidence, than that, being purified in heart, should be so exhibited.

If we consider *βαπτισθεῖς* to denote that, by which Christians might be distinguished from others, the argument is confirmed. Our Lord always referred to character and conduct as the only proofs that men were really his disciples. It is, therefore, very improbable that he should have represented them with this characteristic, as *the dipped* or *the overwhelmed*. No where is such a description given of believers; but they are frequently designated the purified. *ἅγιοι, ἡγιασμένοι*. Many were baptized with water who did not believe, and who were not saved. But all who were purified in heart, did believe, and were saved. As it is probable, that our Lord here describes his followers, by the principle within them that made them his, and by some manifestation of that principle from which they might be recognized as his, we conclude, that the baptism he refers to, is the purification of the soul, and not the purification of the body; and that his words mean,—He who trusts to it and is *purified*, and not,—He who trusts to it and is *dipped*.

2. The connexion of baptism with salvation favours the same conclusions. Faith is often represented as the sole condition of salvation. Therefore, when other things are stated to be also necessary, they must be regarded as either included in faith, or as certainly connected with it. We nowhere in the New Testament, find the observance of an outward rite exhibited as the condition of salvation. But we are there taught that the hearts of men are purified by faith, and that without the holiness or purity thus produced, no man can see the Lord. The expression,—He who is purified will be saved,—exactly agrees with the phraseology and doctrine of the New Testament. The expression,—He who is dipped will be saved,—has no such recommendation.

If outward baptism were here mentioned, we might expect that something would be said, of those who were baptized, without the faith that leads to salvation; and of those who had this faith, but who were not baptized. We know that there were many of the former class, and on the hypothesis that baptism was performed by immersion, there must also have been many of the latter. Salvation is only promised to those who both believe and are baptized. Will the unbaptized be saved? But if spiritual baptism,—the cleansing of the soul from sin, is referred to, then these statements are complete, and nothing more would be expected. All who trust to the Gospel are purified by it; and none possess the purity of the Christian, without having first the faith of the Christian.

From a consideration of the phraseology and doctrine, the letter and the spirit of our Lord's discourses, and of the whole of the New Testament, we conclude that it is highly improbable, that the observance of an external rite,—to which not the slightest allusion had been previously made, either in the context or any part of this Gospel,—which was merely introductory to Christian instruction,—which had been received by multitudes who became the followers of Christ in name, but not in reality,—

that this should be exhibited in connexion with faith, as the condition of the salvation of the soul. On the other hand, from the same considerations, it is very probable, that spiritual purity should be thus represented, as the effect of faith, the mark of a true Christian, and the condition of salvation. It is, therefore, improbable that mention is here made of the purifying of the body; and it is probable that mention is made of the purifying of the soul. It is unlikely that βαπτίζω means *to dip*, and it is likely that it means *to purify*.

II. "And Jesus approaching addressed them, saying, All authority in heaven and earth is given to me. Go forth, and make disciples of all nations, purifying them for the Father and the Son and the Holy Spirit, teaching them to observe all things whatever I have enjoined upon you; and remember, I am with you always, to the end of the world." μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς, &c. Matt. xxviii. 18.

It has been supposed that in this passage, we have the institution of the ordinance of Christian baptism; and also the form of words to be used in the administration of the rite. The statements of St. John, already quoted, iii. 26, iv. 1, clearly show, that the rite of Christian baptism existed long before, and, therefore, could not have been instituted on this occasion. There is nothing to show that the phrase here used, is a form of words for the administration of baptism. Had it been such, the expression would have been—Baptizing them, saying, I baptize thee, &c. There is no indication of the use of this form in the Acts of the Apostles, although it was soon adopted by the early church. We read that persons were baptized, in acknowledgment of the Lord Jesus, by his authority, and for him. But no form of words is given on any of these occasions. We, therefore, conclude that the great object of baptism, and not the language used at the observance of baptism with water, is denoted by the terms "For the Father and the Son and the Holy Spirit."

It is a well-known Hebrew idiom, to speak of the *name* of a person, when the person himself is intended. Of this we have many instances in the Septuagint and in the New Testament.* The phrases εἰς τὸ ὄνομα Παυλόν, and εἰς τὸν Μωϋσῆν, plainly mean, for Paul, and, for Moses. So also εἰς τὸ ὄνομα Ἰησοῦ Χριστοῦ, and εἰς Χριστόν, agree in signification, and

* Vide Gen. xiii. 4. "Abram called on the name of the Lord." τὸ ὄνομα. 1 Kings v. 3. "To build a house unto the name of the Lord." τῷ ὀνόματι. Ps. v. 11. "Let them that love thy name be joyful in thee." τὸ ὄνομα. vii. 17. "I will sing praise unto the name of the Lord." τῷ ὀνόματι. viii. 1. "How excellent is thy name in all the earth." τὸ ὄνομα. xxxiii. 21. "We have trusted in his holy name." ἐν τῷ ὀνόματι. lxxxiii. 16. "That they may seek my name." τὸ ὄνομα. cxxiv. 9. "Our help is in the name of the Lord." ἐν ὀνόματι. Is. xxvi. 8. "We have trusted to thy name." ἠλπίσαμεν ἐπὶ τῷ ὀνόματι σου. l. 10. "Let him trust to the name of the Lord." ἐπὶ τῷ ὀνόματι. Mal. i. 6. "O priests that despise my name." τὸ ὄνομα. 11. "Incense shall be offered to my name." τῷ ὀνόματι. Matt. xii. 21. "And to his

mean,—for Jesus Christ. We, therefore, conclude that the phrase *εἰς τὸ ὄνομα τοῦ Πατρὸς*, &c. has simply this sense—For the Father and the Son and the Holy Spirit.

After the general command given by our Lord to his apostles, to make disciples of all nations, two other directions are expressed; they were to baptize the converts, and to teach the doctrines and duties of Christianity. If it be supposed, that when the apostles were told to baptize men, the meaning of the direction was, that they should teach men to observe the rite of baptism—then we have a most strange and unaccountable connexion of thought. Why, when they were directed to teach men to observe all the precepts of Christ, should mention be first made of one particular precept? And how is it consistent with the genius of the Gospel, that the one particular precept selected for this special mention, should be an outward action, in the performance of which believers and unbelievers were often associated, and from which alone no good would result. It is unlikely that a single regulation of any kind, still more, that a single ceremonial regulation, should be introduced before the general rule, "Teaching them to observe all things whatsoever I have enjoined upon you." But it is likely that the great end to be sought by the apostles, for which all the commandments of Christ

name shall the Gentiles trust." *τῷ ὀνόματι*. John i. 12. "To them that trust to his name." *εἰς τὸ ὄνομα*. ii. 23. "Many trusted to his name." *εἰς τὸ ὄνομα*. iii. 18. "Because he hath not trusted to the name of the only-begotten Son of God." *εἰς τὸ ὄνομα*. xvii. 6. "I have manifested thy name." *τὸ ὄνομα*. xx. 31. "That believing ye may have life through his name." *ἐν τῷ ὀνόματι*. Acts ii. 21. "Whoever shall call on the name of the Lord will be saved." *τὸ ὄνομα*. iii. 16. "Ye killed the Prince of life, whom God raised from the dead, whose witnesses we are; and through trust in his name, his name hath restored this man whom ye see and know." *τὸ ὄνομα*. viii. 12. "Who published to them the good message concerning the reign of God, and the name of Jesus Christ." *τοῦ ὀνόματος*. ix. 14. "All who call on thy name." *τὸ ὄνομα*. xv. 14. "To take a people to his name." *τῷ ὀνόματι*. 1 Cor. i. 2. "Who call on the name of the Lord Jesus Christ." *τὸ ὄνομα*. comp. 2 Tim. ii. 22. *τῶν ἐκκαλουμένων τὸν Κύριον*. 1 John iii. 23. "This is his commandment that we trust to the name of his Son Jesus Christ." *τῷ ὀνόματι*.

The phrases *εἰς τὸ ὄνομα* and *ἐν τῷ ὀνόματι* are translated in our version in the same way as the phrase *ἐν τῷ ὀνόματι*, "in the name." But these phrases are not equivalent. *Εἰς* denotes *for*, referring to the object or end, contemplated as future. Thus *ἡβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν*. Rom. vi. 3. *εἰς Χριστὸν ἡβαπτίσθητε*. Gal. iii. 17. *βαπτισμένοι ὑπὲρ ὅσον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ*. Acts viii. 16. *ἡβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ*. xix. 5. mean, baptized for Christ Jesus, for Christ, for the Lord Jesus. *Ἐν* denotes *with a regard to*, on account of, referring to the cause or reason, contemplated as past. Matt. xviii. 5. "Whosoever shall receive one such child, with a regard to my name." *ἐν τῷ ὀνόματι μου*. Thus *βαπτισθῆτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν*. Acts ii. 38. Let each of you be baptized with a regard to Jesus Christ, i.e. in acknowledgment of him. The sense of *ἐν* being *with* or *by*, *ἐν ὀνόματι* means, with the name, i.e. by the authority. *Προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου*. Acts x. 48. He directed that they should be baptized in the name of the Lord. Here the English and Hebrew idioms agree.

were given, should be thus expressed. It is unlikely that our Lord's direction was,—Make disciples of all nations, dipping them, teaching them to observe all things, &c. It is likely that his direction was,—Make disciples of all nations, purifying them, teaching them to observe, &c.

Men were to be baptized for the Father, the Son, and the Holy Spirit. The one invisible and incomprehensible God, who manifests himself in the person of Jesus Christ, and in the hearts of those who trust to him, is the object of the Christian's baptism. Being separated from the world, he is consecrated to His worship, to know, love, trust, adore, and obey him. The minds of men are purified by Christian instruction,* that they may be consecrated to the most holy One, the Father, the Son, and the Holy Spirit. "Ye are the temple of the living God; as God said, I will dwell and walk among them, and I will be their God, and they shall be my people. Wherefore withdraw yourselves from them, and be separate, saith the Lord, and touch not that which is impure; then I will receive you, and be to you as a Father, and ye shall be to me as sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us *purify* ourselves from all defilement bodily and spiritual." 2 Cor. vi. 16. "If then any *purify* himself from these, he will be a vessel for honourable service, consecrated to the Master's use, and prepared for every good work." 2 Tim. ii. 21. "Do you not know that your body is the temple of the Holy Spirit which is in you, and which you receive from God, and that you are not your own? Ye are redeemed by purchase; so glorify God with your body and your soul, which are God's." 1 Cor. vi. 19. Baptizing is something so obviously related to the worship of God, that the connexion could be properly expressed without any comment. From the passages now quoted, and from many others, it appears, that to purify for the worship and service of God, is an expression scriptural, simple, and natural. But to dip, or to overwhelm, for the worship and service of God, is a mode of expression harsh, obscure, and unscriptural. We, therefore, conclude that our Lord's direction to his apostles was to this effect: Make disciples of all nations, purifying them for the Father, the Son, and the Holy Spirit, and for this end, instructing them to observe all things whatsoever I have enjoined upon you. Compare with this the other translation; Make disciples of all nations, dipping them, or overwhelming them, for the Father, the Son, and the Holy Spirit, instructing them to observe all things whatsoever I have enjoined upon you.

It is hardly necessary to remark, that the work which was assigned to the apostles, was one, in which they held the humble place of instruments in the hand of their divine Master. When, at their first mission, they were directed to heal the sick, to raise the dead, to cleanse the lepers, and to expel demons; they were appointed to a work far above

* "Purifying their hearts by faith." καθαρίας. Acts, xv. 9.



all human power. But they went forth, and returned; saying, that they had accomplished these things. St. Paul says, that his commission to the Gentiles was in these words: "I send thee to open their eyes, to turn them from darkness to light, and from the government of Satan unto God; that they may obtain forgiveness of their sins, and an inheritance with those who are purified by trusting to me." ἡγιασμένοις πιστεῖν τῇ εἰς θεόν. Acts xxvi. 18. The commission given to the eleven apostles is similar to this. The work described in both, is such as men's efforts never could accomplish, and it is what elsewhere is attributed to a divine power. But there is no difficulty in either case. The apostles received their commission, and accomplished it. But they ever acknowledged their own weakness, and attributed both the physical and the moral miracles they wrought, to their Lord alone. The object St. Paul was directed to seek, was, that the Gentiles might be ἡγιασμένοις πιστεῖν. The object that the other apostles were directed to seek, was, that they might be βαπτισθέντες πιστεύσαντες. This correspondence confirms the conclusion that these are equivalent expressions, and proves, (if proof be necessary,) that the nature of the work is no objection to our supposing, that the apostles were directed to purify the minds of men. Through St. Paul's ministry men were *purified by faith*, and we may without difficulty admit, that through the ministry of the other apostles, men were *purified believing*. He who gave this commission preceded it by the declaration, "All authority in heaven and on earth is given to me." He could properly say to his messengers, "Go forth, therefore, and make disciples of all nations, purifying them for the Father, and the Son, and the Holy Spirit, instructing them to observe all things whatsoever I have enjoined upon you." They went forth trusting to the assurance of their Lord, "I am with you always, even to the end of the world."*

III. "What then shall we say? Shall we continue in sin, in order that the mercy may be the greater? Certainly not. How shall we who die by sin, also live by it? Do you not know, that such as are purified for Christ Jesus, are purified for his death? We are therefore buried with him through the purification for his death, in order that as Christ was raised from the dead through the approbation of the Father, so we also should pursue a new course of life. For if we are associated with him, by a resemblance to his death, we shall also be associated with him, by a resemblance to his resurrection; knowing this,

* "Why is it said, For the name of the Father? because he is the beginning of all things; why for the Son? because he is the operator in creation; why for the Holy Spirit? because he is the perfecter of all. We bow down to the Father that we may be purified, (ὅτι ἡγιασθῶμεν;) we bow down also the Son, that the same may be effected; we bow down to the Holy Spirit that we may become such as he is, and is named. There is no difference in the purifying," ἡγιασμοῦ. Greg. Nyss. Orat. in Baptism. iii. p. 372.

that our old dispositions are crucified, that all our sinful propensities may be destroyed, that we may no longer be in servitude to sin. For he who thus dies is freed from sin; and if we die with Christ, we are confident that we shall also live with him."* Rom vi. 1—8.

The opinion, that this passage affords any support to the practice of baptizing by immersion, rests on two suppositions. In the first place, it is assumed, that the baptism here mentioned, is the baptism of the body, rather than the baptism of the mind; and secondly, on the hypothesis that the baptism of the body is mentioned, it is assumed, that the apostle refers to the manner in which the rite was administered, rather than to its spiritual meaning. It is surely not to be taken for granted, that a Christian writer, and especially St. Paul, would use in his reasoning what is ceremonial and formal, rather than what is spiritual and real. This must be questioned and proved, before it can be reasonably admitted. We shall, therefore, inquire what evidence is furnished by the context and scope of the words βάπτισμα and βαπτίζω, to show whether the apostle alludes to the baptism of the body, or to the baptism of the mind.

It should, however, be remarked, that whatever indication these verses may be supposed to afford, that the primitive practice was to baptize by dipping, they present nothing which can in the least favour the notion, that to *dip* is the meaning of the word. The immediate context is similar to that found in the passages already examined. It suits the sense to *purify*, and does not suit the sense to *dip*. To be purified for Christ Jesus—and to be purified for his death—are expressions obviously more proper and scriptural, than, to be dipped into Christ Jesus—and to be overwhelmed into his death;—or these, to be dipped for Christ Jesus—and—to be overwhelmed for his death.

A consideration of the whole context and scope of this passage, will, we think, prove that the subject of which the apostle speaks, is the purifying of the soul, and not the dipping of the body. If this be evident, two conclusions will certainly follow: first, that this passage affords no indication whatever of the mode in which the rite was performed, there being no allusion whatever to the rite; and, secondly, that βαπτίζω means to *purify*, and not to *dip* or to *overwhelm*, since the former would be most proper; but both the latter equally and utterly unsuitable to such a subject.

To ascertain what is the subject to which the terms βαπτίζω and βάπτισμα are here applied, we must look to what is connected with them. Are the phrases associated such as agree with the supposition, that the apostles, in using these words, spoke of what is ceremonial and corporeal, or of what is real and spiritual in the religion of Jesus Christ. The following particulars are mentioned by the apostle in connexion

* Compare with ἀπεθάνομεν τῇ ἁμαρτίᾳ, the similar phrases, τῷ τοῦ ἐνὸς πατρὸς θεῷ οἱ πολλοὶ ἀπέθανον, v. 15; and τῇ ἁμαρτίᾳ ἀπέθανεν ἐφ' ὅραξ, vi. 10.

with baptism, and are sufficient, if carefully considered, to indicate the nature of the subject thus designated. 1. The object of Christian baptism is, that we may die with Christ. To be baptized for his death is explained in v. 5, to mean, "to be baptized that we may bear a resemblance to his death." 2. The effect of Christian baptism is, that we have a resemblance to the burial of Christ. If to be baptized for his death, is to be baptized that we may bear a resemblance to his death; to be buried with him by this baptism, must mean, to be brought thereby into a state resembling his burial. 3. The end of Christian baptism is, that we should pursue a new course of life; the burial of the Christian and this new life, having corresponding relations to the burial and to the resurrection of Christ. 4. It is called a crucifixion of the old dispositions of the mind. 5. The death thus associated with baptism is one which frees from sin. That all these expressions refer to the same subject, is evident from their agreement and dependence. What is spoken of in the 8th verse, as dying with Christ, is, in the 7th verse, spoken of simply as dying; in the 6th verse it is described as a crucifixion of old dispositions of mind; and in the 5th as being in the likeness of Christ's death. That these four expressions are of spiritual signification is evident from their own nature, and also from the four corresponding clauses—living with Christ—being freed from sin—not serving sin—and being in the likeness of Christ's resurrection. Now it seems quite evident that the 4th verse accords exactly with those which follow; "being buried with Christ in the baptism for his death" agreeing with the former clauses of the following verses, and "walking in newness of life" agreeing with the latter.

The resurrection which is joined to the burial of baptism is a spiritual resurrection; it is the pursuing a new course of life; therefore the burial must be a spiritual burial. The crucifixion of the Christian which corresponds to the crucifixion of Christ, and the death of the Christian which corresponds to the death of Christ, are spiritual; and therefore the entombment of the Christian which corresponds to the entombment of Christ must be also spiritual. The Christian's crucifixion with Christ is not corporeal, his death with Christ is not corporeal, his present resurrection with Christ is not corporeal, therefore his burial with Christ cannot be corporeal. The crucifixion spoken of, is a state of mind resulting from the crucifixion of the Redeemer. The death spoken of, is a state of mind resulting from the death of Christ. The resurrection spoken of, is a state of mind resulting from the resurrection of our Lord. Therefore we conclude, that the burial spoken of in connexion with this death and resurrection must be, in like manner, a corresponding state of mind. By the knowledge of the crucifixion and death of Jesus, we may be freed from the evil influences of the world, and, though oft by a painful repression of natural feelings, become as it were dead thereto. This state is not momentary, as the act of dying,

but it lasts for a time, during which the Christian is, as it were, buried with his Lord. But from this death and burial he is raised to a higher, purer, and happier life. The truths which repress natural propensities, are the means of awakening spiritual principles. As the Christian becomes dead to the world, he becomes alive to God. By the knowledge of the resurrection of Christ, and the hope it inspires of immortal holiness and joy to be obtained through him, the mind is encouraged to the pursuit, and attracted to the possession, of dispositions and habits heavenly in their nature, and heavenward in their tendency. Thus St. Paul, in his Epistle to the Philippians, expresses his ardent desire in reference to Jesus Christ, "To know him, and the power of his resurrection and the fellowship of his sufferings, being conformed to his death." iii. 10. In his Epistle to the Galatians, he refers to the same subject; "Far be it from me to glory, except in the cross of our Lord Jesus Christ, whereby the world is crucified to me, and I to the world." vi. 14. "They who are the followers of Christ, crucify their natural dispositions and desires." v. 24. Now as the effects produced in the mind by the Gospel are figuratively designated a crucifixion, a death, a burial, a resurrection, the immediate cause or some characteristic feature being indicated by these metaphors, we might have expected that these effects would be referred to by some simple appellation descriptive of their nature. The signification of βαπτίζω, which has been deduced from other passages, exactly agrees with this. Those effects which are afterwards mentioned figuratively, as a crucifixion, death, burial, and resurrection, are first represented simply as a purification; "Such as are purified for Christ Jesus are purified for his death. We are, therefore, buried with him through the purification for his death, that as Christ was raised from the dead through the approbation of the Father, so we also should pursue a new course of life."

Neither immersion in water, nor any other mode of ceremonial cleansing can tend to lead men to pursue a new course of life. No form in which the rite of baptism can be administered has any resemblance to the crucifixion or to the death of Christ. But the purification of the soul does lead men to pursue a new course of life. It does resemble the crucifixion and death of Christ, and is often expressed by metaphors thence derived. We conclude, therefore, that reference is made here to the baptism of the mind, and not to the baptism of the body; and that by the words βαπτίζω and πάντοια the apostle refers to a spiritual purification, and not to a corporeal dipping or overwhelming.

This conclusion is confirmed by a consideration of the scope of the reasoning of which these sentences form a part. In the preceding chapter men are said to die through sin: and in the 10th verse of this chapter Christ is said to have died through sin. The statement, chap. v. 21, that sin had been the occasion of the display of the mercy of God, naturally suggested the question, "Shall we continue in sin that the

mercy of God to us may be the greater?" That we should not, the apostle shows, first, by referring to the nature of sin, and, secondly, by referring to the nature of Christianity. The natural effects of sin are misery and death, and though it may be the occasion of good when taken away, it can only be the cause of evil while it remains. Sin produced death—it has the same tendency still, and never can have any other. If we continue in sin—what has been experienced of its nature shows, that we can expect from it only death. Nothing can be more clear and cogent than this argument. That which follows is of the same character, founded on facts. He who is a Christian, who is really purified for Christ, must, in conformity to the death of the Lord, become dead to sin, be freed from its dominion. If, therefore, we are Christians we cannot continue in sin. The apostle refers to the general history of man to prove, by facts, that, if we continue in sin, we must die. He then refers to the experience of real Christians, to prove by facts, that, if we continue in sin, we cannot be the followers of Christ. On the supposition that the baptism here mentioned is the purification of the soul, the reasoning of the apostle is plain, consistent, and conclusive.

The supposition that the argument is founded on the manner in which baptism was observed, is encumbered with many difficulties, and derives no support from scripture, whatever it may receive from tradition. The following are some obvious objections to this hypothesis.

1. There is no resemblance between the death of Christ, and the immersion of a person in water. But Christians are said to be baptized for the death of Christ, to be in the likeness of his death. To be buried with Christ by the baptism for his death, has the same meaning as to die with Christ by the baptism for his death. The phrase *συνετάφημεν αὐτῷ* appears to be used instead of *συνανταθάνομεν αὐτῷ*, for the sake of varying the expression, of indicating some continuance of state, and of passing to the mention of the spiritual resurrection of the Christian. Whatever resemblance may be fancied between baptism and burial, none can imagine that any exists between baptism and crucifixion.
2. There is very little resemblance between the dipping under the water the body of a living person who has walked into the water, and the letting down a corpse into a grave. But this resemblance is much greater than any which could have existed between immersion into water, and the burial of the Jews. The body of our Lord was placed in a small chamber, cut out of the rock, which was entered by a door in the side. The bearing of a corpse through the door into such a sepulchre, has scarcely any resemblance to the depression of the body of a person who stands erect in the water, and for a moment is laid down.
3. This imagined resemblance is never referred to, directly or indirectly, by the sacred writers. We are never told that there is any relation between the mode of baptism, and the death and burial of Christ. The

supposition that it was the design of the ordinance to represent the burial and resurrection of the Saviour, has no scriptural evidence for its support. There is not the faintest allusion to such a design in any of the passages where the rite of baptism is mentioned, in any part of the New Testament. The Jewish baptisms, and the baptism of John, were simply rites of purification. The rite of Christian baptism was intended to be, in like manner, an emblem of spiritual purification, and an expression of trust and devotedness to him who purifies the soul. Nothing can be more incongruous than the supposition, that the symbol of spiritual purification should be also the representative of a corporeal burial. 4. This resemblance would afford but a very feeble support to the reasoning of the apostle. We are not to continue in sin, and why? Because the form of the ceremony by which men are introduced to Christianity is imagined to resemble the burial of the body of Christ; and they, whose bodies are immersed in water, in imitation of the entombment of his body in the side of a rock, are supposed to promise a spiritual, when observing a corporeal correspondence to the burial of Jesus. But no mention is made in the scriptures, either of the supposed resemblance between baptism and burial, or of the supposed promise of spiritual conformity to the burial of Christ. This reasoning is most involved, obscure, and unsatisfactory. If there were any reference to external baptism, it is more likely that the design of this symbolical ordinance should be referred to than its mode. The plain and well known fact, that submission to Christ's holy precepts was implied in the reception in his name of baptism with water, would be an argument which, though not strictly appropriate, would be much more valid than that afforded by the slight and unmentioned resemblance, thought to exist, between the placing of a dead body in the cave of a rock, and the depression of a living body in a pool of water. If there be any reference in this passage to baptism with water, the *meaning* and not the *mode* of the rite must be that which is referred to. But there is nothing in the associated words or phrases, nothing in the subject or scope of the apostle's reasoning, to favour the supposition that βαπτίζω means *to dip*, or that baptism was a symbol of the burial of Christ, or that the baptized were dipped, or that any allusion is made to the mode of baptism, or that there is any reference to baptism with water. But from all these sources of evidence we derive proof, that the baptism spoken of, is the purification of the soul, and that βαπτίζω means *to purify*.*

IV. "Being united to him, ye are circumcised by a circumcision not effected with the hand, by putting off all sensual propensities, by the circumcision of Christ, being buried with him by the purification, by

* "We are to be purified (καθαρισθῆναι) not only from all transgression and sin, but from all bodily and mental defilement (μολυσμοῦ σαρκὸς καὶ πνεύματος;) and then being baptized for the death of the Lord, to be brought into a resemblance to his death, which consists in being dead to sin, to self, and to the world." Basil. de Bap. tom. i. p. 653, A.

which also ye have risen, through trusting to the power of God who raised him from the dead." Col. ii. 11.

This passage resembles the preceding, and a similar process of investigation will lead us here to the same conclusion. The term *βάπτισμα* stands alone, in the condition which suits the sense *purification*, and agrees with the frequent construction of words denoting such an effect; but this condition does not suit the sense of *dipping*, and does not accord with the construction common to words designating a *mode* of action.

On looking to the context, we find that what is named a baptism is also styled, 1. A circumcision not effected with the hand; i.e. a spiritual circumcision, i.e. a spiritual purification; 2. A putting off all sensual propensities; 3. The circumcision of Christ; 4. The burial of baptism is one from which we arise by trusting to God. The close connexion and correspondence of the several clauses of ver. 11 and 12, make it evident that they refer to the same subject, and that this subject is the purification of the soul. The circumcision not effected with the hand, is a spiritual purification; the putting off all sensual propensities, is a spiritual purification; the circumcision of Christ, is a spiritual purification; and as in this purification the Christian becomes dead to sin, and is as it were buried with Christ, so also does he rise by faith to a life of holiness. If the burial with Christ in baptism corresponds to the spiritual and Christian purification before mentioned, it cannot be immersion in water. If from this burial the Christian is raised by faith, it cannot be an immersion in water. It is scarcely possible for any context more clearly to indicate the spiritual nature of the subject to which the word *βάπτισμα* is applied. But the spiritual circumcision, the putting off sensual propensities, could not be designated a dipping or overwhelming. The most proper designation would be *purification*; and this we conclude to be the meaning of *βάπτισμα*.

The design of these statements is evident from ver. 8. The Colossians, like many other Christian churches, both of the first and of later ages, were in danger, through an improper deference to the traditions of men, of supposing that Christianity would be improved by adding to it the ceremonies of the Mosaic dispensation. These ceremonies, originally intended to be simply exhibitions of truth, and means of moral improvement, had been perverted by the Jews, and were now regarded by them as possessing intrinsic worth, and as a task work, for which recompense might justly be expected. It was on this account that the introduction of circumcision and other Jewish rites was so earnestly opposed, and so solemnly condemned, by St. Paul. As understood by the proselyting Jews, these corporeal ordinances were inconsistent with the nature of Christianity, as a spiritual system, and a dispensation of mercy. The exhortation given in the 8th ver. is, "Take heed, lest any make you their prey, through a philosophy and empty sophistry, agreeing with the traditions of men, and the elementary instruction of the world, but not with

Christ." To support this, the apostle refers to the divinity of the Lord Jesus: "In his person all the perfections of the Deity resided;" and to the complete salvation he imparted: "Ye obtain all things by union to him, who is supreme over all dignity and authority." He then mentions the blessings bestowed, the perfection of which made useless all additions from the former economy. Why should they receive, in obedience to the Mosaic law, the circumcision of the body, who received, by trust in Christ, the circumcision not made with the hand, the purification of the soul? By this purification they were not only freed from sin, but also from subjection to that elementary instruction, which consisted of ordinances for corporeal service. ver. 20. And by this purification they were raised, not only from the service of sin to the service of God, but also from the service which consisted in obeying such precepts as "touch not," "taste not," "handle not," to the spiritual service of living in accordance with the example of the Lord Jesus. ver. 21. iv. 10. To suppose that the apostle exhorts the Colossians not to receive the rite of circumcision, because they had received the rite of baptism, is not only inconsistent with the language of the passage, but is utterly opposed to the whole tenor of the apostle's reasoning.

V. "Such as are purified for Christ, put on Christ. There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; all of you are one in Christ Jesus." Gal. iii. 27.

To put on Christ is a figure denoting the reception of his doctrines, his principles, and temper by his followers; so that their character bears a resemblance to his. The phrases "to put on Plato," and "to put on Pythagoras," occur in the classics, and denote the reception by their followers of the doctrines and principles of these philosophers. In the Epistle to the Romans, xii. 14, the phrase "Put on the Lord Jesus," denotes obedience to his precepts, and an imitation of his example. "To put on the new man," is a phrase used in the Epistle to the Ephesians, iv. 24, and in the Epistle to the Colossians, iii. 10, to denote the possession of that new character, those holy dispositions of mind, by which the Christian is to resemble his God and Saviour. As no reference is made in any of these passages to a change of clothes, there can be no reason in the form of the expression for supposing, that here any allusion is made to the putting on and putting off garments.

To ascertain who are designated by the first clause of the 27th verse, we have merely to consider what is asserted of them in the second. "They who are baptized for Christ put on Christ." This cannot be affirmed of all who receive the ritual baptism; it can be affirmed only of those who receive the spiritual baptism of Christianity. It cannot truly be said, Such as are dipped for Christ are put on Christ. It can be said with truth, Such as are purified for Christ put on Christ. The latter, therefore, and not the former, must be the signification of the passage. If it be said that they did so

in profession, if not in practice, it may be replied, that this is not the natural interpretation of the passage; that it would make the statement of the apostle less relevant; and moreover, that it would not be correct. The tenour of the passage renders it clear, that the putting on Christ, is more than the acknowledgment of his divine mission. But this is all that appears to have been understood, as involved in the reception of the rite of baptism. To put on Christ, is to become a follower of Christ exclusively, to acknowledge him alone as Lord, to trust solely to him for salvation. It is something quite inconsistent with that mingling of Judaism with Christianity, which the apostle is here opposing. Now the discontinuance of the Mosaic ritual, for Jew as well as Gentile, was not taught by the apostles to all who were baptized with water. This was a lesson gradually learnt by those only, who being taught, and purified by the Spirit, were thus consecrated to Christ alone.

VI. "There is one body and one Spirit, as ye are called with one hope belonging to your calling; one Lord, one faith, one purification; one God and Father of all, who is over all, and among all, and in us all." *εἰς Κύριος, μία πίστις, ἓν βάπτισμα.* Ephes. iv. 6.

The train of ideas in this passage is obviously more consistent, if we suppose, that the purification of the soul is meant, by baptism, and not the dipping of the body; all the subjects mentioned will then be spiritual in their nature. The reception of the same spiritual purification, is a much stronger plea for Christian unity, than the observance of the same outward rite. There is no reference in the context to water: but the gift of the Holy Spirit is mentioned, as designed to secure the union and perfection of all Christians. Every consideration favours the conclusion, that the passage means, "One Lord, one faith, one purification:" and not, "One Lord, one faith, one dipping."

VII. "For even Christ once suffered for sins, the good on behalf of the wicked, to bring us near to God; being put to death in his body, but still living in his spirit. (In which also he preached to the spirits in prison; who were disobedient at the time, when in the days of Noah the forbearance of God waited while the ark was prepared, into which a few persons were brought, viz. eight, and borne safe through the water.) So also a purification corresponding thereto, now saves us, (not the putting away bodily defilement, but the pursuit of a good conscience in reference to God,) through the resurrection of Jesus Christ." *ὁ καὶ ἡμᾶς ἀντίτρονον ὑνὸν σώζει βάπτισμα.* 1 Pet. iii. 18—22.*

* "Since our nature is twofold, consisting of soul and body, the one visible, the other invisible; so is our purifying twofold, (*καθάρισις*), by water, and by the Spirit; the one being received visibly and corporeally; the other, which is associated therewith, being incorporeal and invisible; the one typical, the other real, and purifying most deeply." (*τὰ βάθη καθάρουτος.*) Greg. Naz. Orat. 40.

"There is a twofold baptism, one apprehended by the senses, (*αἰσθητόν*), through water; the other apprehended by the reason, (*νοητόν*), through the Holy Spirit." Excerpta ex Theodoti Script. p. 800.

To ascertain the nature of the baptism here mentioned, the following particulars should be observed. 1. It is said to save men. 2. It is expressly declared to be spiritual, and not corporeal,—to belong to the mind, and not to the body. 3. It is described as a spiritual purification, being, not the putting away of bodily defilement,—which would be a purification of the body; but the seeking to have a good conscience, which is a purification of the soul. 4. It depends, either for its existence or its efficacy, on the resurrection of Jesus Christ. 5. It corresponds to what is before mentioned, the death as well as the resurrection of Christ. All these particulars coincide with the conclusions, that *βάπτισμα* denotes a purification; and that it is used for the purification of the soul: but they are all opposed to the suppositions, that *βάπτισμα* means a *dipping* or *overwhelming*; and that reference is made to the mode, or to any thing pertaining to the rite of baptism.

Men are not saved by being dipped in water: they are saved by being purified from sin. A purification in water is a putting away bodily defilement; and it is not the pursuit of a good conscience: but the purification of the soul is not the putting away bodily defilement; and it is the pursuit of a good conscience. The bodies of men are not dipped through the resurrection of Jesus Christ: but their souls are purified and saved through his resurrection. The death of Christ in the body, and his eternal spiritual life, have no resemblance to the depression of a body under water, and its elevation from the water: but they do resemble the death of the Christian to the world, by the crucifixion of sensual and sinful propensities; and his new life in those exercises and enjoyments which are spiritual and holy. The crucifixion, the death, the burial, and the resurrection of the Christian, are exhibited in the Epistle to the Romans, as the antitype of the crucifixion, the death, the burial, and the resurrection of Christ. They are the effects, which the knowledge of our Lord produces on the minds of his followers; the impress of his character left upon them, by which they are made to bear his image.

The supposition that baptism is a figure of the deluge, or the deluge a figure of baptism, is most strange and incongruous. The resemblance between the flood, and the immersion of a person in water, is of the slightest possible kind. There was water in the flood, and there is water in baptism; and here the resemblance ends. It can hardly be pretended that they are like, in respect to the quantity of water employed; and the manner in which the water was used, and the ends for which it was used at the flood, are in direct opposition to the manner in which it is used, and the end for which it is used, in baptism by dipping. The water came to men in the flood; men go to the water where they are dipped. Noah and his family were not dipped into the waters of the deluge; but it is imagined that Christians are dipped into water at baptism. Noah went into the ark that he might not be immersed; we are told that we must be immersed, in order that we

may be received into the churches of Christ. The water in the deluge, was connected with the destruction of men; the water in baptism, is supposed to be connected with their salvation. At the deluge, those who were immersed, perished; those who were not immersed, were saved; but in baptism, they who are immersed are saved!

The reference to the flood, appears designed to illustrate the spiritual government exercised by Christ,—to show that the mercy of God is the cause of the temporary prosperity of the wicked,—and to prove, that the righteous, though few, are safe even amidst the most dreadful and extensive calamities. The relation of the flood to these ends, is most clear; they are exactly in accordance with the general design of the passage, which is to support Christians in suffering and persecution; and they accord with the objects for which, in other passages, this event is alluded to. On the other hand, the relation of the deluge to baptism with water, is most obscure; the introduction of such a comparison is irrelevant; and there is no single passage in the Old or New Testament, which in the least favours such an interpretation.

That the character of the Christian is to be the antitype of the character of his Lord, needs no proof. That the Christian's purification is the antitype of the death and resurrection of Christ, we have already seen. Such, moreover, is the view given by St. Peter. ii. 21, "Christ suffered for us, leaving us an example that we should follow in his steps." To the relation which exists between the death of Christ, and the purification of the Christian, the apostle points immediately after the mention of baptism. "Christ then having suffered in the body on your behalf, do you also arm yourselves with the same resolution; for he who suffers in the body renounces sin, that henceforth, while in the body, he may live, not according to the passions of men, but according to the will of God." iv. 1. The references made to the sufferings of our Lord, antecedently and subsequently, in both cases with the design of producing in Christians dispositions similar to those which he manifested, make it quite certain that it is to these, and not to the flood, that the baptism is an antitype; and prove, that this baptism is the purification of the soul.

VIII. "Jesus said to them, Ye know not what ye request. Can ye drink of the cup of which I drink, and be purified with the purification with which I am purified? They said to him, We can. Then Jesus said to them, Of the cup of which I drink ye will drink; and with the purification with which I am purified, ye will be purified. But to sit at my right hand, and at my left, I can only grant to those, for whom this is prepared."—τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε. Mark x. 38. "I have a purification with which to be purified, and how am I pressed till it be finished."—βάπτισμα δι' ἧς βαπτισθῆναι, Luke xii. 50.*

* "He styles his cross and death, a cup and a baptism; a cup, because he received it with delight; a baptism, because by it he purified the world." ἐκάθηνεν. Chrysostom,

It is enough to observe, that the meaning of *purification* is as apposite to these passages, as that of *dipping* or *overwhelming*. If the latter were the meaning here, it would not follow, because, in accordance with classic usage, the oppressive influence of afflictions was styled an overwhelming, that therefore, the influence which elevates and blesses, could also be properly styled an overwhelming. Neither the scriptures nor the classics support, but both oppose such an application of the sense of overwhelming. The overwhelming of the mind with sorrow, has no correspondence to, the overwhelming of the mind with the Holy Spirit, or to the dipping of the body in water. If our Lord meant to intimate that his mind would be overwhelmed with sufferings, we cannot therefore infer, that *overwhelming* is the sense of the *baptism* with the Spirit, or that *dipping* is the mode in which the rite of baptism was observed.

As our high priest, Jesus Christ, required an official purification; he was consecrated to his office as the Saviour of men, by the sufferings which he endured on their behalf. He refers to his sufferings as a purification, in the prayer which he offered shortly before his death: "For their sake I purify myself, that they also may be purified by the truth." John xvii. 17. In this aspect they are presented in the Epistle to the Hebrews. "It became him, for whom are all things, and by whom are all things, to make perfect through suffering the leader of their salvation, who conducts many sons to glory." "Because he suffered being tempted, he is able to succour the tempted." ii. 10, 18. It is neither scriptural nor natural, to refer to afflictions, first under the figure of a cup, and then under the figure of a flood. If we suppose that our Lord referred to what awaited himself and his disciples, first as a cup of bitterness to be drunk, and then as a purification, which it was necessary they should receive, every thing is natural and scriptural. The readiness with which the apostles expressed their ability to be baptized with their Lord, favours the conclusion, that here the scriptural, and not the classical, sense of the word is to be retained. It is more likely that they would immediately and boldly avow, that they could and would be purified with Christ, than that they could and would be overwhelmed with him.

Hom. 33. "He names his death a baptism, because it is that which purifies us all." βάπτισμα ὀνομάζει τὸν θάνατον αὐτοῦ ὡς καθαρτικὸν ὅντα πάντων ἡμῶν. Theophylact in Matt. xx. In like manner the death of the martyrs is spoken of as a baptism, not because it was regarded as an overwhelming, but because it was considered to be a purification. "Do not be surprised that I style the martyrs' death a baptism, for then the Spirit comes with great abundance, and there is a taking away of sin, and a wonderful and extraordinary purifying, (καθαρός.) For the martyrs are cleansed with their own blood, (τῷ ἰδίῳ λόβονταί αἵματι,) as the baptized are with water." Chrysostom, Hom. 75. "His suffering for Christ's sake is to him a truer baptism, (γυναικότερον βάπτισμα,) because he really dies with the Lord, but others only typically, τύπη." Const. Apost. Lib. v. cap. 6.

It may also be observed, that it is more probable that the object for which our Lord expressed earnest desire, was not regarded by him, or expressed to others, simply as suffering, but rather as suffering which would be a purification or consecration for his work.*

* Although after the first century the practice of baptizing by immersion became general, this does not at all show, that the fathers understood *dipping* or *overwhelming*, to be the only signification of the word. If they understood the word to denote purification, some mode of purification would, of course, be adopted by them; but their practice cannot indicate either the *meaning* of the word, or the *mode* of baptism used by the apostles. The usage of the fathers often accords with that of the classics, *βαπτίζω* being by them used for to overwhelm, to sink, to oppress with evil. Justin Martyr speaks of being *overwhelmed* by the heaviest sins. *ταῖς βαρυτάταις ἁμαρτίαις βεβαπτισμένοι*. Clem. Alex. speaks of one, *sunk* into sleep through intemperance. *ὅτι μέθης βαπτισόμενος εἰς ὕπνον*. Pædag. Lib. ii. cap 2. Chrysostom speaks of being overcome by intemperance: *ὅτι μέθης βαπτισθήναι*: of being *oppressed* with innumerable cares, *μυρίαις βαπτισόμενος φροντίσιν*: of being *overwhelmed* with many waves of business coming from every quarter, *πολλοῖς πανταχόθεν βαπτισόμενος πραγμάτων κύμασι*. But that they also used this term with its scriptural meaning of purification is very evident. Besides the passages already quoted, the following may be adduced to show that the fathers used *βαπτίζω* and *βάπτισμα* in the scriptural as well as in the classical sense. "It is only the baptism of blood which can make us more pure, than the baptism of water does. I do not assume this; it is intimated in the scriptures, where the Lord said to his disciples, I have a baptism with which to be baptized, which you do not know, and how am I pressed that it may be accomplished. Observe, therefore, that he names the shedding of his blood a baptism, i.e. a *purification*." Origen, Hom. 7. "Because the martyr in his suffering receives the remission of sins, it is a baptism, i.e. a *purification*." Not. in Matt. xx. 22. "Elijah did not himself baptize, i.e. *purify*, the wood on the altar in the days of Ahab, though it required purifying, that it might be burnt when the Lord was manifested by fire, but he directed the priests to perform this." Not. in John i. 25. "Elijah gave a proof of the efficacy of baptism, in respect to the altar of burnt offerings, burning the sacrifice not with fire but with water, though the nature of fire is contrary to that of water. For when the water was mystically poured three times on the altar, it produced a fire, kindling a flame as though it were oil." Basil Hom. xiii. Basil also speaks of the martyrs as baptized i.e. *purified*, with their own blood, and therefore not needing baptism, i.e. *purification*, with water. *ἐν τῇ ἰδίῳ αἵματι βαπτισθέντες*. De Spiritu Sancto. cap. 15. Eusebius speaks of a young man who wept bitterly, and was with his tears baptized, i.e. *purified*, a second time. *τοῖς δάκρυσι βαπτισόμενος ἐκ δευτέρου*. Eccl. Hist. Lib. iii. cap. 23. The baptism by fire is often referred to, as a purification by fire. Chrysostom says, the fire of baptism is purifying (*ἁγιαστικῶς*). Hom. 39. Gregory Thaumaturgus says, "The water is able to remove the filth of sin, the Spirit can make those who were earthly spiritual, the fire will naturally burn up the briars of sin." Cyril, of Alexandria, says that this spiritual fire consumes the dregs within us, and melts away the dross of sin. And in another place he says, that by the fire is meant the cleansing (*σμηκτικὴν*) power of the Holy Spirit. The baptism of heretics is styled *μέλυσμα*, the opposite of *βάπτισμα*. "They who from the impious receive defilement." Const. Apost. vi. 15. "Some heretics thought it their duty to finish the holy baptizing, i.e. *purifying*, in one immersion." *ἐν μιᾷ καταβάσει χρῆναι ἐπιτελεῖν τὴν θείαν βάπτισιν*. Sozomen, Eccl. Hist. vi. 26. Most of the passages adduced from the fathers may be found in Suicer's Thesaurus.

We have now completed the examination of all those passages of the New Testament, which can serve to illustrate the *meaning* of βαπτίζω, or the *manner* in which Christian baptism was observed. By this investigation we are led to the conclusion, that the subject referred to by the sacred writers, when they mention something which is the effect of faith and the condition of salvation;—which has for its object the spiritual worship and service of God;—in which the Christian, by the exercise of confidence in his Saviour, experiences a divine power freeing him from sin, and raising him to a holy life;—which leads to an imitation of Christ in this life, and to complete salvation in that which is to come;—that the baptism, of which all this, and more of a similar nature is said, cannot be a ceremonial purification of the body, but must be a real purification of the soul.

If so, then the sense of *dipping* or *overwhelming*, either in a literal or a figurative acceptation, will be utterly inadmissible. The sense of *purifying* is the only one that will accord with such a subject, and it also agrees with the context and scope of every passage.

In conclusion, we have merely to request, that the reader would put together all the various arguments adduced in this series of papers, and judge of the question examined in them, by their collective worth. It should be borne in mind, that the interpretation of one passage has not been made to depend on the interpretation of another. If, therefore, many passages have been misapprehended, and probably some have been, this will not lessen the force of the evidence derived from others. Not one passage has been found, where there is any thing in the context or scope, to favour the notion that βαπτίζω means *to dip*, or *to overwhelm*. In many passages these senses are utterly inadmissible. There may be some which apparently favour the *practice*, but none even seem to favour the *interpretation* of dipping. The opinion that this is the scriptural signification of the word, rests wholly on the conjecture, that its primary meaning is *to dip*; and on the fact, that its classical meaning is to immerse or sink, and to overwhelm. The presumption drawn from classic usage, is overthrown by the opposite presumption drawn from the probable effect of Jewish customs, and the known signification of corresponding words in languages used by the Jews. However, were it not so, the direct evidence furnished by the sacred scriptures is that which should determine the meaning of the word, and the mode of the rite. From a consideration of the usage of the word in regard to the baptism of the Jews,—the baptism of John,—the baptisms administered by the apostles,—the baptism of the Holy Spirit,—and Christian baptism in general,—we find, that the subject, the context, and the scope of every passage, agree with the sense of *to purify*, and with this only; and completely establish this as the scriptural signification of the word.

We have found also that the supposition that the early Christians were dipped, rests (apart from the assumed signification of the word)

on the dippings enjoined and practised by the Rabbins, on the use of two ambiguous prepositions, on the many waters of Enon and Jordan, and on the notion that the burial of a Christian with Christ, is the placing him under water. The force of these arguments has been seen to be exceeding small. In not one passage, is it even pretended, that the statement is made, that the baptized were put under water. In only one passage, is it pretended, that the statement is made, that a person went into the water to be baptized. The circumstances of various cases make it highly probable, that the persons baptized did not go into the water. In many instances, it is quite certain, that they were not dipped. And inasmuch as public sprinklings were enjoined by the Jewish laws, while no dippings of the person, either public or private, were enjoined; and as even among the later Jews, dippings were private, and sprinklings only public; we conclude, that the purifications with water performed by John, and by the apostles of Christ—in public—upon men and women—were performed only by sprinkling them with water, and never by dipping them into water. The facts mentioned, and those not mentioned,—the figures used, and those not used,—all lead to the same conclusion,—that the rite of Christian baptism was administered by sprinkling water on the persons to be purified.

THE REV. JOHN BERRIDGE AND HIS CORRESPONDENTS,

ILLUSTRATED BY ORIGINAL LETTERS.

(Continued from page 602.)

THE vicar of Everton was a devoted itinerant preacher, and delighted to encourage any of his clerical brethren who were inclined to attempt that method of doing good. He often recited in the social circle, and in his epistolary correspondence, the difficulties he had surmounted, and the following passage from a letter he addressed to the excellent David Simpson, of Macclesfield, contains an animated summary of his own experience respecting it:—

"When I began to itinerate, a multitude of dangers surrounded me, and seemed ready to engulf me. My relations and friends were up in arms; my college was provoked; my bishop incensed; the clergy on fire; and the church canons pointing their ghastly mouths at me. As you are now doing, so did I send letters to my friends, begging advice, but received unsatisfactory or discouraging answers. Then I saw, if I meant to itinerate, I must not confer with flesh and blood, but cast myself wholly upon the Lord. By his help, I did so, and made a surrender of myself to Jesus, expecting to be deprived not only of my fellowship and vicarage, but also of my liberty. At various times complaints or presentments were carried to my college, to successive archdeacons and bishops; and my first diocesan frankly told me I should either be in Bedlam or Huntingdon gaol by and by.*

* For a very graphic account of his interview with the Bishop when this was said, the reader is referred to the *Evangelical Magazine*, vol. ii. pp. 74, 75.

"But through the good blessing of my God, I am yet in possession of my senses, my tithes, and my liberty; and he who has hitherto delivered, I trust will yet deliver me from the mouths of ecclesiastical fires and the paw of worldly bears. I have suffered from nothing except from lapidations and pillory treats, which yet have proved more frightful than hurtful. If you are invited to go out, and feel yourself inclined to do so, take a lover's leap, neck or nothing, and commit yourself to Jesus. Ask no man's leave to preach Christ; that is unevangelical and shameful. Seek not much advice about it; that is dangerous. Such advice I found generally comes the wrong way—heels uppermost.

"Most preachers love a snug church and a whole akin; and what they love they will prescribe. If you are determined to be evangelically regular, i.e. secularly irregular; then expect, wherever you go, a storm will follow you, which may fright you, but will bring no real harm. Make the Lord your *whole* trust, and all will be well."*

The man who could write thus to a brother clergyman, was likely to be greatly interested in the intrepid spirit of young Rowland Hill, who was engaged in itinerant labours in the west, and had preached for the first time in the market-place of Wotton-under-edge, Gloucestershire, in June, 1771. Intelligence of his proceedings having been communicated to his venerable friend, he addressed him the following letter:—

"EVERTON, OCT. 20, 1771.

"MY DEAR ROWLY,—Your letter refreshed me much. Go on, and fear nothing but your own heart. You are in the high road to everlasting honour, pursuing the very track of your Master, and highly favoured by him. Your ship is now in full sail, and of course will require much ballast to keep her steady and upright. This ballast will be thrown into your ship providentially, just as it is wanted, by ill-judging, lukewarm professors and a crazy world. When Jesus sees your heart elevated, though secretly unknown to yourself, he will throw in a fresh skip of ballast to sink your bark a little lower. When you need but a little depression, the world may give it—when you want more, professors may bring it—when more still, your ——— may give a blow. They are all your friends when they use you ill; and you ought to be as thankful to the heavenly Physician for thus paring off the proud flesh from your heart, as to an earthly surgeon for paring off the proud flesh from your limbs. Did not the world scourge your Master, spit in his face, crown him with thorns, and crucify him? Did not chief priests and pharisees insult him, mock him, tempt him, and defame him? Did not his kinsfolk come and lay hold of him to stop his ministry when he first set out, thinking him beside himself? Mark iii. 21. Well, you know, the servant must be as his Master; yet fear none of these things. Jesus will make you more than conqueror—needful support and comfort will be given you here, and everlasting glory crown thy head hereafter. If your old college friends drop their correspondence, heed it not, only seek a closer communication with Jesus; our cisterns must dry up before we can lie wholly at the fountain. Through mercy I have been so kept on my legs this summer, as to preach twice every Sabbath—and intend setting up a weekly lecture again. Keep on praying and preaching. Let nothing stop you. The Lord be with your spirit and mine.

"JOHN BERRIDGE."

Unsparing as were his own labours for the salvation of men, yet he

* Vide Sir J. B. Williams' *Life of the Rev. David Simpson*, pp. 24, 25.

was solicitous that his young brother should not injure himself both in body and soul, by his continued public efforts.

"February 27, 1772.

"MY DEAR ROWLY.—The Lord's advice to the twelve seems applicable to you; 'come into a desert place and rest awhile.' Rest, and look into yourself—rest, and look with stillness to Jesus. But your retreat must have its trials too, and kindly they are provided lest you should love a retreat too well, and tarry too long. A messenger of the Lord must have no paradise on earth—no peace but in Jesus. Every good meal he finds must be eaten with bitter herbs. Every where, and at all times, trials will attend you from within or without. You need not doubt of your being in God's way because he owns your word abundantly, and gives you much favour with the people. And indeed, my dear Rowly, these are the best days you will ever meet with, and the richest harvest you may ever reap. Learn to prize them, and adore the mercy of God, both in calling you to the work, and in making you faithful. The Lord has put a treasure into your hands, and given you an heart to use it; and by a blessed traffic you are storing up for yourself abundant honor, glory, and immortality. And why this favour bestowed on you? Grace! Grace! The Lord loves you—be humble and thankful. The Lord delights to honour you—may your heart delight in the Lord and in his service. Oh, what is grace? I see and taste a little of it, but want a daily better sight, and sweeter taste. Well might our apostle say, 'Oh, the depth!' In this depth I want to plunge, and lose myself, that I may find and know Jesus. But his love is unfathomable. Eternity will scarce unravel it. So much the better! then it is just what it should be to make me happy,—infinite and endless. Hallelujah! Make the best of your time; and whilst the master affords travelling health and strong lungs, blow your horn soundly. I do not invite you to Everton when you come to Cambridge, because a man who has got possession of my heart, may enter my house without a call.

"Grace be with you, and with yours,

"JOHN BERRIDGE."

The interval that elapsed between the date of this and the succeeding letter, was marked by two important events in Mr. Hill's personal history—his ordination and his marriage.

Dr. Willis, Bishop of Bath and Wells, ordained him as a deacon on Trinity Sunday, 1773, having been furnished with his title to orders by Mr. Brown, the rector of the little parish of Kingston, near Taunton, Somersetshire, where he officiated as curate for about a year. The difficulty he found in obtaining deacon's orders, on the ground of his irregularities, did not deter him from similar labours, the offence of which was such that he never received priest's orders, and about which he cared so little as facetiously to remark, that he was obliged to pass through life "wearing only one ecclesiastical boot."

His marriage to Miss Tudway, of Wells, sister to the gentleman who sat in parliament for that city, was another circumstance that might have interfered with his usefulness. But in his first letter to that lady, he plainly intimated to her what his purpose through life was, and inquires, "Can you be contented to see me a despised pilgrim for my once despised Master, rejected for my labours, and reproached for my God?" Happily she was of one mind with him on that subject, and

thus Mr. Berridge refers to both these affairs with satisfaction in the following letter :—

“September 3, 1774.

“DEAR SIR, I mean, my DEAR ROWLY.—Your kind letter was long in coming, but, it brought good tidings, and refreshed my heart. The motto of your seal rejoiced me much, it gave me a peep into your bosom, and a taste of your letter before I read it. Indeed, I was somewhat afraid lest *orders* and a *petticoat* would cure you of rambling—but my fears were groundless, and all is well.

“The lampoon published against you, is a blessed omen for good, that God intends to honour you. Luther used to say, when the Lord had fresh work for him, a strong trial was always sent beforehand, to prepare him for it by humiliation. Fear not, go forward! and the more reproach you meet with for Christ's sake, the more he will honour you. Study not to be a fine preacher. Jerichos are blown down with ram's horns. Look simply unto Jesus for preaching food, and what is wanted will be given—and what is given, will be blest, whether it be a barley or a wheaten loaf, a crust, or crumb. When your heart is right meek and simple, Jesus will make an orator of you; when you grow lofty, and are pleased with your prattle, Jesus will make a fool of you. Your mouth will be a flowing stream, or a fountain sealed, according as your heart is. Avoid all controversy in preaching, talking, or writing; preach nothing down, but the Devil; and nothing up, but Jesus Christ.

“I saw your other half once in London, and liked her largely. She wept prettily, and I hope her tears are not yet dried up. Give my kind love to her, and a hat-full of kind respects to ———, &c. and take a heart-full of affection for yourself.

“Grace and peace be with you both, and with yours,

“JOHN BERRIDGE.”

Rowland Hill was intimately acquainted with Mr. Whitefield, and imbibed much of his spirit, and after his decease delighted to preach on the spots where that good man had laboured.

As Blackheath had often echoed with his trumpet-voice, so Mr. Hill followed his example, and preached on a hillock there that is still called Whitefield's Mount. To these services Mr. Berridge refers in the following letter :—

Everton, June 7th, 1776.

“MY DEAR ROWLY,—I need not say that I love you, because all who are acquainted with the old and young ass, know it well, and I would have them know it, and the more scandalous you grow, I mean evangelically scandalous, the more I must love you. A newspaper tells me where you are, and what you are doing, viz. turned out on Blackheath, and engaged in your old trade of devil hunting, which is neither a profitable nor an honourable business as the world goes, yet a more suitable employment for Gospel ministers, than fox-hunting, or card-hunting. Success attend you, a firm seat upon the wooden horse, a clear shrill horn, to animate the chase, and the hasty flight of many a devil, black or white. But when the master is chasing the fiends of infidelity and profaneness from others, take heed yourself of the devil of pride, lest he creep into your own hive, and eat up all the honey. He is a very subtle, and a very handsome devil, I assure you; and coming always with a simpering look, a painted cheek, a dimpled chin, a nightingale's tongue, and a kissing lip—you would really take him for Gabriel, unless you spy his cloven foot, which he will hide if possible, under a cassock, as well as under a petticoat. This handsome devil, who talks as fine as any Frenchman, has often beguiled my heart, and brought me to many a whipping-post—and unless you are made of better clay, or better potters than myself, he will surely, by his glozing speeches, conduct you to an house of cor-

rection. Yet be not discouraged—Bridewell is the common luck of Gospel ministers—the best need bitter herbs, instead of mint sauce, to eat with their lamb. And if the master brushes your back soundly with birch, he will make all well again with a kiss. Nothing better for a Christian than the master's birch-wine: I am drinking it now, to sharpen my appetite, and relieve a palsy of a spiritual kind. My last long visit to London has almost overset the old Gospel pedlar, and my Everton friends tell me, I must go no more to Tabernacle, unless I mean to lay my bones there. Well, if Jesus receiveth my spirit, no matter where my bones are laid; and I suppose the worms at Tottenham have no sharper teeth than those at Everton, or if they have, it would not trouble me. I have only two weekly journeys of preaching since I came down. The third laid me up without preaching, and sent me home in a carriage; since then I only preach on the Lord's day, but keep eating every day of the week—so I have fourteen meals for one sermon. A poor business truly for a Methodist parson, yet I give thanks, that I am not exalted to the privilege of a bishop, which is, to eat every day, and preach no day.

"My dear Rowly, give up yourself wholly to Jesus, and freely employ body, and soul, and sustenance, in his service. Work while the day lasteth, for life, health, are uncertain, and what your hand findeth to do, do it with all your might.

"If Esau complains of stiff-back, or sore-breast, and cries out for some ease, and a lobster, give him a pulpit sweat and beef-tea; this will quiet him, for the less he is humored the stiller he grows. Present my hearty respects to your Mary, and tell her I wish her much joy in the Lord. Grace, abundant grace, be with you both; and with your affectionate servant,

"JOHN BERRIDGE."

GETHSEMANE.

The hushed night is flinging
Faint dreams from her dusky lair,
And the wind low singing
Is a lull to the heart's despair.
They sleep in their sorrow
On the moonlit and dewy grass:—
Sleep for awhile—to-morrow—
And that hour will have come to pass.

Perhaps they were dreaming,
In the lap of consoling night,
Of the sunlike gleaming
From the path of their Master's might.
On the mountain kneeling,
He is praying his bitter prayer,
To his God revealing
The depth of his anguish there.

The drops on that mountain
Of the sweat as it were of blood,
Are the deathless fountain
Of a world-encircling flood,
Unstayed in its flowing
Till the world shall be laid to rest,
And the fires are glowing
In her rugged and time-worn breast.

In heaven they are singing
To their harps of that awful hour,
They muse on its winging
Their flight o'er each golden tower.
To him shall be given
The praises of endless years,
When no more in heaven
Are our sorrows, sins, or fears.

R. B. V.

IMITATION OF ARCHBISHOP LEIGHTON, ON ISAIAH LX. 1.

"Arise, shine, for thy light is come," &c.

ARISE, the hours of Evangelic day
Must not in idleness be whil'd away,
Or spent in sloth, or sordid, earthly toil,
Cumb'ring the soul with useless cares
and moil.

All are too much engross'd with these;
arise
Immortal spirit, seek thy kindred skies,
The Canaan of repose; 'neath Egypt's
away,

A slave no longer weary with thick clay.
Address thyself to more exalted cares,
The Saviour harkens to the bondman's
prayers,

And ransoms from ignoble, vile employ,
To deeds of holiness and hallow'd joy.
Strange! Christian, you forget your
lofty source,

The mark, the prize, the ending of your
course;

And the high price the Gôel had to pay;
And thus you aim so low and trifle life
away!

Why hear you not the mandate from
above,

"Arise, my fair one, come away, my
love?"

Tho' saints, through grace, shall sleep
not unto death,

Their life, alas! is but a drowsy breath;
And oft too when activity is needed,

Their souls are most with heaviness
impeded.

How keen our Lord's reproof! when, on
the ground,

The gory drops fell awful all around
His agonizing frame, disciples slept

While their pain'd Master prayed, and
groan'd, and wept —

"What! are ye so enslav'd by night's
dull power,

"Ye sleep—ye cannot watch with me
one hour?"

Believers, shake nocturnal damps away,
Rise, dry your spirits in the beams of
day.

Arise, behold by faith the Son of God,
And, as you travel in the path he trod,
Feast on his distant beauties, till your
eye

Shall nearer glories and full bliss enjoy.
And ye who ken no visions of delight

In him all lovely in the church's sight,
Arise and gaze upon his matchless grace,

Which by its brightness you may clearly
trace,

Till things you now through ignorance
admire

Wax dim, as stars unseen in solar fire.
Stand up from death, and he shall give
you light;

Rise and prevent the hast'ning shades of
night.

Thrice happy youths, who in the morn
of age,

With dew-like freshness read the holy
page,

And find it rich with wisdom's sacred lore,
A chart to guide their vessel to the shore,

Where rocks, and sands, and winds are
known no more.

Weep ye who love mankind, that few
e'er think

Why they exist, till near their journey's
brink:

Weep ye, that others wake not nor arise,
Till, startled by the sound of misery's cries,

They see stern Justice with up-lifted rod!
Arise, O sleeper, call upon thy GOD.

J. K. F.

REVIEWS.

Four Lectures on Spiritual Christianity, delivered in the Hanover Square Rooms, London, March, 1841. By Isaac Taylor. London: Jackson and Walford, pp. 205.

We have hopes of our country, from the wide extent to which Christian principles are constantly and progressively diffused, notwithstanding the existence of some grounds of apprehension from other causes: The very controversies which abound in our times, though often excited by mere party feeling, and carried on in an unworthy spirit, have a tendency to fix public attention upon the all-important topics of religion, and to prepare the way for its ultimate triumph. Milton's noble sentiment, that he never knew truth and falsehood fairly engaged, and truth getting the worst of the encounter, has often been verified upon an extensive scale; and we entertain no sort of fear, that the present age will be permitted to furnish a forlorn exception to a rule almost universal. If great principles are virulently attacked on the one hand, they are ably defended on the other, and we cannot doubt that the result will enable us sooner or later to record one step more of real advancement in the great career of human improvement, or some disputed territory permanently gained to the cause of truth.

Amidst the rise and fall of rival schemes of policy, and the uncertainty connected with the most favourite secular interests, it is delightful to contemplate the Christian system, not only as comprising all the elements of human happiness, but as possessing in itself an inherent vitality, and destined to attain universal ascendancy. The benefits to be derived from other sources of influence, whether relating to the physical or the moral well-being of society, have at best only a secondary importance. It is beyond all doubt the imperative duty of statesmen and legislators to endeavour by all proper means to promote the interests of commerce and agriculture, to accelerate the progress of science, to diffuse the benefits of education, and to secure a due adjustment of the interests of the various classes which compose the population of a great empire. But we are well aware that all these objects may be diligently and even successfully attended to, without the production of any thing like the expected amount of social happiness, in the possible absence of that controlling moral principle which Christianity alone can supply. The most perfect legislation, so far as the physical wants of society are concerned, ends in placing the materials of comfort and enjoyment as much as possible within the reach of the great body of the community; but, this being done, those materials may be perverted from their natural tendency, and are very likely to be so per-

verted, unless the moral advancement of the people shall have kept pace with their physical advantages. Rome conquered and plundered the world, dating her downfall from her success; and the boasted wealth of Mexico, instead of ensuring public happiness, was undoubtedly one of the main causes of the premature extinction of the rising glory and liberty of Spain.

If, on the other hand, the legitimate influence of Christianity be increasing in any community, if a larger number of individual minds, in proportion to the aggregate mass, be brought under the power of its principles and motives, a thousand causes of evil, which no legislation could reach, will be continually repressed, and all the elements of personal virtue, and of public prosperity, will receive a sensible accession of strength. Hence the enlightened philanthropist, in contemplating the progress of human affairs, will fix his eye upon moral rather than physical causes, and will look for the results he most desires to accomplish, less from any new arrangement of the mere material interests of society, than from the silent progress of those great principles which act directly upon the minds and characters of men.

The page of history, properly investigated, yields abundant evidence to the fact, that the men who have exercised the most extensive influence over their own and succeeding times, have used the moral more than the political instrument,—have, in short, made mind rather than body the base of their operations. The political empire founded by Alexander scarcely continued for a single generation; but the intellectual system established by his illustrious preceptor, Aristotle, exercised a commanding influence over the mind of Europe, for nearly two thousand years. Charles V. sought to erect a universal monarchy in Europe, but he lived to see the utter folly of the project, and to relinquish even his own crown; whilst the opinions of Luther, which the presumptuous autocrat vainly hoped to extirpate by persecution, have never ceased since his time to govern successive generations of men, and appear likely, at no distant period, to prevail over the whole world. Dr. Chalmers, in one of his earlier (perhaps we might also say his better) productions, when speaking of opinion, as “the governing force which men ultimately obey,” has well observed, that “the reformation by Luther is by far the proudest example of this in history;” and he adds, “It was through the medium of the press, and by virtue of scholarship alone, that he bore with greater weight than all his coadjutors, on the living history of the world—and after all, it was from the cell of studious meditation, from the silent depository of a musing and meditative spirit, there came forth the strongest and most widely felt impulse on the mechanism of society.”* Man, the individual, accomplishes as a hireling his day, yet his thoughts and feelings die not with him, but

* Chalmers on the Respect due to Antiquity, p. 16.

survive in their effects upon his contemporaries, and perpetuate themselves in many instances through distant and unknown generations.

"The beings of the mind are not of clay!"

The solitary cogitations of Columbus gave the new world to Europe, and can never cease to affect the destinies of collective man, so long as the very species continues to exist upon the earth. Every thought in mind, as well as every element of material nature, has a bearing and an influence beyond itself. "God giveth to every seed its own body." As the workman lives in his work, the parent in the child, the artist in the production of his genius, and the legislator in his cherished institutions, so every man, in all the walks of life, lives for others as well as for himself, and perpetuates something of his own character in the influence he exerts upon those around him. The metaphysics of to-day will be the politics of to-morrow; and we all alike receive and transmit important impressions, from the circumstances which agitate society, and from the various controversies which give an impulse to the times in which we live.

We have been led to these remarks by the appearance of the work before us, written by Mr. Isaac Taylor, whose writings have produced no inconsiderable effect upon the public mind, and who, in addition to his other valuable productions, has laid the religious world under new obligation by the excellent summary of truths and principles here presented. These lectures were delivered at the Hanover Square Rooms, at the instance of the London City Mission. The author warns us not to expect a systematic digest of theology, or a formal biblical argument, in support of the several articles of an evangelical creed. His object, and a most important one it is, has been to direct the attention of well-educated persons to the great principles of the Gospel, and especially as at this moment placed in jeopardy by the wide diffusion of opinions which would substitute the vain inventions of antiquity for the purity and simplicity of apostolic Christianity. The volume consists of four lectures. Though not professedly controversial, it treats of a variety of subjects connected with the theological discussions of the present time, with which the esteemed author has on many occasions shown himself to be intimately conversant. The first lecture is "On the exterior characteristics of spiritual Christianity;" the second, "On the truths peculiar to spiritual Christianity;" the third, "On the ethical characteristics of spiritual Christianity;" and the fourth, "On spiritual Christianity, the hope of the world at the present moment."

Our readers must be referred for details to the volume itself, which is neither bulky nor expensive, and will amply repay a serious and attentive perusal. We only premise, in order to give an idea of the argumentative style of the work, that the topics of the first lecture are expressed in the following propositions, "That Christianity is a religion

of facts ; that Christianity is a religion of facts, with which all men, without exception and without distinction, and in an equal degree, are personally concerned ; that Christianity induces a new relationship between man and his Maker," (we should rather say, with deference to Mr. Taylor, that it adds a new responsibility to an existing relationship ;) "and that the facts of Christianity, when admitted as true, are of a kind to excite and maintain in activity the warmest and most profound emotions of which men are susceptible, according to the individual constitution of their minds." Without entering at large upon these particulars, we shall confine our attention to some of the more interesting of the subjects which the author has introduced to our notice. He tempts us irresistibly to offer a few passing comments, when he lectures upon such topics as the philosophy of Christian evidence, the absurdity of the Oxford Tracts, and the importance of union among Christians.

In his account of what he terms "the exterior characteristics of Christianity," by which, however, little more seems to be intended than is usually expressed by the more familiar phrase, "historical evidence," he justly argues, that the system rests ultimately upon facts, upon facts sustained by unquestionable evidence, and upon facts too of such a nature, that, if once candidly admitted, the mind has no resting-place, but in the adoption of the entire scheme of truth and doctrine inseparably associated with them. Under this head, the personal character and history of the Saviour of the world, very properly occupies a distinguished place. The whole of the argument upon the evident reality of the life of our Lord, proving as it does that Christianity is historically true, is, in our opinion, very beautifully stated. It blends the moral with the historical evidence, and goes far to justify the subsequent remark of the author, "Although it is not true that Christianity rests mainly upon moral evidence, yet it is true that it might rest on that ground with perfect security."—p. 34.

"Read then the Gospels, simply as historical memoirs ; and by such aids as they alone can supply, make yourself acquainted with Him, who is the subject of these narrations. Bring the individual conception as distinctly as possible before the mind ; allow the moral sense to confer, in its own manner, and at leisure, with this unusual form of humanity. 'Behold the man,' even the Saviour of the world, and say whether it be not historic truth that is before the eye. The more peculiar is this form, yet withal symmetrical, the more infallible is the impression of reality we thence receive. What we have to do with in this instance, is not an undefined ideal of wisdom and goodness, conveyed in round affirmations, or in eulogies ; but with a self-developed individuality, in conveying which the writers of the narrative do not appear. In this instance, if in any, the medium is transparent ; nothing intervenes between the reader and the personage of the history, in whose presence we stand, as if not separated by time and space.

"It may be questioned whether the entire range of *ancient* history presents any one character, in colours of reality so fresh as those which distinguish the personage of the evangelic memoirs. The sages and heroes of antiquity, less and less nearly related, as they must be, to any living interests, are fading amid the mists of an obsolete world ;

but He who 'is the same yesterday, to-day, and for ever,' is offered to the view of mankind, in the dyes of immortality, fitting a history, which, instead of losing the intensity of its import, is gathering weight by the lapse of time.

"The evangelists, by the translucency of their style, have given a lesson in biographical composition, showing how perfectly individual character may be expressed in a method which disdains every rule but that of fidelity. It is personal humanity, in the presence of which we stand, while perusing the Gospels, and to each reader, apart, if serious and ingenuous, and yet incredulous, the Saviour of the world addresses a mild reproof, 'It is I,—Behold my hands and my feet;—Reach hither thy hand, and thrust it into my side, and be not faithless but believing.' And can we do otherwise than grant all that is now demanded, namely, That the evangelists record the actions and discourses of a real person?"

"It is well to consider the extraordinary contrasts that are yet perfectly harmonized in the personal character of Christ.

"At a first glance, he appears always in his own garb of humility; lowliness of demeanour is his very characteristic. But we must not forget that this lowliness was combined with nothing less than a solemnly proclaimed and peremptory challenge of rightful headship over the human race! Nevertheless, the oneness of the character, the fair perfection of the surface, suffers no rent by this blending of elements so strangely diverse. Let us then bring before the mind, with all the distinctness we can, the conception of the teacher, more meek than any who has ever assumed to rule the opinions of mankind, and who yet, in the tones proper to tranquil modesty, and as conscious at once of power and right, anticipates that day of wonder, when 'the King shall sit on the throne of his glory,' with his angels attending; and when 'all nations shall be gathered before him,' from his lips to receive their doom. The more these elements of personal character are disproportionate, the more convincing is the proof of reality, which arises from their harmony."—p. 21.

"Will any one who is acquainted with antiquity affirm that any writer, Greek, Roman, or Barbarian, has come down to us, whom we can believe capable of conceiving at all of such a style of incident or discourse; or who, had he conceived it, could have conveyed his conception in a style so chaste, natural, calm, lucid, pure? Nothing like this narrative is contained in all the circle of fiction, and nothing equal to it in all the circle of history; and yet nothing is more perfectly consonant with the harmonies of nature. We may listlessly peruse this page, each line of which wakens a sympathy in every bosom which itself responds to truth. But if we ponder it, if we allow the mind to grasp the several objects, we are vanquished by the conviction that all is real. But if real, and if Christ be risen indeed, then is Christianity indeed a religion of facts; and then are we fully entitled to a bold affirmation, and urgent use, of whatever inferences may then be fairly deduced."—p. 30.

Apart from the graphic beauty of the character of our Saviour, as sketched by the evangelists, we should never forget its importance considered as positive evidence of the truth of the Christian system. If that character be faithfully portrayed, there is an end of the argument, for a person so immaculate could not have testified falsely concerning himself. But, on the contrary supposition, how, it may be asked, came a few illiterate fishermen to imagine and describe so exquisite a specimen of sinless yet suffering humanity? There is certainly no trace in all profane literature of the conception of so exalted a character; and from the false notions of greatness prevailing among the classic writers of Greece

and Rome, we are sure that no such delineation could have proceeded from them. The invention of such a character, we think, would have overtaken humanity, and would have been of itself a greater miracle than any recorded in the sacred page. If we accept the plain statement, that the Deity became incarnate, that the divine law might be perfectly honoured, and an adequate sacrifice offered for human guilt, all is harmonious, though undoubtedly full of mystery; but on any other supposition, we are met at every step with insuperable difficulty and contradiction.

Upon the great subject of the general evidences of Christianity, we welcome every contribution, convinced that too much attention cannot be given, in a sceptical and inquisitive age, to the principles which lead us to rely with unhesitating confidence upon the records of our faith. Much as has been written, and ably written too, upon this subject, it is not merely unexhausted but inexhaustible. Nor does it seem likely that the time will soon come, if it ever come at all, when researches into these evidences will be an unnecessary or a useless task. Every successive generation, as it rises into active and responsible existence, requires fresh instruction; and as objectors are always ready to present the difficulty most likely to fall in with the fashion of the day, the Christian advocate should be equally vigilant to point out the sufficient reply. It is idle to appeal to mere authority; for besides that this would be powerless to produce intelligent conviction, truth would evidently lose more than it gained by setting up such a tribunal, the greatest absurdities being often able to exhibit an imposing patronage of venerable names. We must, therefore, rely exclusively upon argument; and as different minds are affected by different kinds of attestation, it is of importance to be able to show, what is really the fact, that all descriptions of evidence, proper to such a subject, meet and concentrate in support of the claims of Christianity.

Enough has not yet been said upon the remarkable coincidence of the various kinds of proof which unite to uphold the authority of divine revelation. If the question were made one of probability merely, the mathematician would have no easy task who should attempt to calculate the bare chance of the book called the Bible being any thing else, or other, than it professes to be; and if the authenticity of the document be conceded, all its higher claims follow by a rigorous necessity. Its pretensions are sustained, when needful, by prodigy and miracle, but in ordinary circumstances, where such proofs would be superfluous, the quiet flow of its unassuming narrative sufficiently attests its genuine character. Mr. Taylor justly observes, that, "without violence done to the rules of criticism, we cannot detach the miraculous portion of the history, and then put together the mutilated portions, so as to consist with the undoubted reality of the part which is retained."—p. 25.

In the disclosures of Scripture, both the intellect and feeling of man

are touched with a precision that indicates a far more accurate knowledge of the economy of the human mind, than any uninspired philosopher has yet attained. If we are anxious to inquire how the present frame of things originated, we are referred to a period immeasurably remote, and are told with oracular sublimity, "In the beginning God created the heavens and the earth." If we crave after some degree of knowledge, however slight, of the vast, undiscovered future, the veil is partially uplifted, and the light of prophecy is made to fall more or less distinctly upon the destinies of the human race, till the consummation of all things. The evidence of Christianity is historical, indeed, but not historical only; moral, but not moral only; positive and direct, but not positive and direct only; inductive, in the strictest sense, and from an array of facts almost innumerable, but yet not inductive only. We might even venture to assume the truth of the system, as a matter of pure hypothesis (and hypothesis within certain limits is a legitimate mode of investigation;) and then it would be found to be in perfect accordance with every known truth in the whole circle of science, while it explained the moral phenomena of the universe, to an extent which no other system ever pretended to do. When one of the learned men of France said to Napoleon, that "if there were no God it would be necessary to invent one for the ends of science," he not only made a singular philosophical admission, but propounded, by implication, an important truth in the philosophy of human nature. The mind of man will explore the *causes* of existing phenomena; it will remain uneasy till it have detected some ultimate principle to which they may be referred, and rest satisfied, so far as the particular subject in question is concerned, the moment such a principle is distinctly made known. The calm, reposing satisfaction is just as natural to the mind in the one case, as is the anxious painful disquietude in the other. Our tendency to trace the phenomena of the universe to a final cause, is almost irresistible; and it is often illustrated, in a singular manner, by those who object to the doctrine, but who constantly employ phraseology which implies its truth, attributing to the abstraction, "Nature," the very qualities which they strangely deny to an intelligent designer.* Every successive scientific generalization leads us nearer, by a sort of pressure upwards, to the last magnificent conception, which alone demonstrates to our minds the order and congruity of the marvellous system in the midst of which we live. Following, probably, a similar course of thought to that of the French philosopher, we may extend the spirit of his remark to the whole system of Christianity, and say that, if it were not proved to be true, we should still be disposed to assume it, at least if we wished to give any reasonable and satisfactory account of the moral condition of the world. Like the Newtonian theory of gravitation, the Christian scheme is in such perfect unison with

* See Whewell, chapter on Final Causes, *Bridgewater Treatise*.

all the facts which most require to be explained, that we cannot easily relinquish it, when we have once perceived the simplicity of its conception, the harmony of its parts, and the beauty of its adaptation. As the one solves the mystery of nature, so the other elucidates the moral state and prospects of man; and we are compelled either to forego the explanation altogether, or unhesitatingly to adopt the system. But if, regarded in the light of a hypothesis merely, Christianity would be thus valuable, as revealing man to himself, and accounting for the peculiarities of his moral condition,* so that with its disclosures all would be plain, while without them all would be inexplicable, how much more is it to be hailed with unmixed satisfaction, when to this is added all those other illustrative and confirmatory evidences, which unite to attest its divine and authoritative character.

In proportion, however, to the certainty of the truth of the revelation, is the importance of a correct estimate of its leading principles and requisitions. Mr. Taylor, therefore, wisely devotes his next lecture to what he deems the truths peculiar to spiritual Christianity, distinguishing them, as he has obviously a right to do, from those more general truths which Christianity recognizes in common with other systems, but which are not of its essence; that is, not specially and exclusively its own. Foremost among these characteristic truths, he specifies the doctrine of justification by faith; the necessity of the renovating influences of the Holy Spirit; and the consequent production of holy tempers and virtuous conduct in the character. His statement on Justification is as follows:—

“First in systematic order, as well as in magnitude, is the doctrine of the propitiation, effected by the Son of God; so held clear of admixtures and evasions, as to sustain, in its bright integrity, the consequent doctrine of *the full and absolute restoration of guilty man to the favour of God*, on his acceptance of this method of mercy; or, as it is technically phrased, ‘*Justification through Faith*.’ A doctrine this, which, in a peculiar manner, refuses to be tampered with, or compromised; and which will hold its own place, or none. It challenges for itself, not only a broad basis, on which it may rest alone; but a broad border, upon which nothing that is human may trespass.”—p. 79.

This topic naturally leads Mr. T. to advert to the Oxford Tract doctrines, which he considers to set at nought, in their abstract principles as well as in their necessary tendency, all that is vital and essential in Christianity:—

“The great question now at issue in the protestant church is not whether we shall restore or reject certain ancient superstitions; but whether we are to retain that Gos-

* “Our natural speculations cannot carry us to the ideas of ‘grace’ and ‘redemption;’ but in the wide blank which they leave, of all that concerns our hopes of the Divine support and favour, the inestimable knowledge which revelation, as we conceive, gives us, finds ample room and appropriate place.”—*Whevell, Bridgewater Treatise*, p. 357.

pel, that bright apostolic truth, which those superstitions so early supplanted, and with which it never has for a moment consisted, and never will consist. The question on which, at this hour, the religious destinies of England turn, is not whether we shall re-establish, or shall repudiate, the '*Romish*,' or any other doctrine, 'concerning purgatory, pardons, worshipping and adoration, as well of images as of relics, and also invocation of saints; those fond things, vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.' *This is not the question*; but whether 'the righteousness of God through faith,' shall stand or fall among us; and whether the protestant church itself shall continue to be a witness for God, or shall be rejected as apostate. If the distinctly pronounced doctrine of justification through faith be indeed apostolic, can the bold restorers of the base superstitions of the fourth century make out their title to the honours of apostolicity? How can we grant it them; or how refuse to assign it to those who having clearly read this apostolic truth in the apostolic writing, cordially entertain it, and convincingly teach it; and who honour it in their lives, and whose orders are authenticated by the Holy Spirit, in 'giving efficacy to the word of his grace?'—pp. 92, 93.

And in relation to the doctrine of divine influence he further observes:—

"Now we are fairly entitled to claim this sacred truth—the doctrine of the sovereign, renovating influence of the Holy Spirit in the heart, and the direct source and cause of whatever is holy, as *peculiar to spiritual Christianity*, inasmuch as, like the doctrine of justification through faith, it has (even when admitted in words) been constantly evaded, or supplanted, on the one side by rationalists, and on the other by the promoters of superstition, ancient and modern.

"Great truths are always lost or retained together; and the two we have named have both been removed from the view of the mass of professed Christians, through a long course of time, by the substitution of symbols for the things signified; and by the practice of so magnifying the rites which typify spiritual realities, as to throw these into the shade.

"It was vain to suppose that the mass of men would continue to think of justification, and sanctification, and of fitness for heaven, as *moral and spiritual realities*, when they were assured, in the most solemn manner, that justification, sanctification, and preparation for heaven, all passed upon them, unconsciously, at the moment when they emerged from the baptismal pool.

"But at this point we are warned 'not to trifle with things sacred.' God forbid that we should do so, while intending to plead for the most serious truths! But in this instance we repel the imputation with confidence, and affirm that it is not we who trifle with things sacred. What things then are sacred? The rites of religion are so, when they hold their place; but they become mischievous impieties, when thrust from it. To rites we assign the utmost measure of importance which, so far as can gather, the apostles teach us to assign to them; and we dare attach no more; and especially because all religious history exhibits the infatuated determination of the human mind to evade realities, if it be possible, by the aid of ceremonies.

"But we say it is not the adherents of evangelic doctrine who trifle with things sacred. Surely the immortal welfare of man is sacred; and yet how is this sported with by those who lull the conscience with a promise of salvation that may be managed by proxy! Must not one tremble to witness the temerity of those who, with little or no inquiry into the condition of the soul, yet venture to grant passports into eternity?"—pp. 97, 98.

In these passages Mr. Taylor lays bare, with a firm but discriminating hand, all that is most peccant and corrupt in the modern Oxford system;

in that "ecclesiastical theory," which he does not hesitate to denounce as "the antagonist of spiritual Christianity." It is but too evident that the whole scheme tends directly to obscure the essential principles of the Gospel, to substitute forms and ceremonies for the realities of religion, and to claim, on behalf of certain alleged successors of the apostles, a moral and ecclesiastical dominion over the Christian world, quite as absolute as that which Rome exercised in the darkest ages of European degradation. In working out their "theory," the Tractists labour strenuously to subvert all the great leading principles which characterized the reformation from popery. They not only reject the theology of the reformers, but deny that right and duty of private judgment, to which those eminent men made such urgent and effective appeals; and they are consequently compelled, in their own case, to address themselves less to the intelligence and the religious feeling, than to the servile fears, the sordid interests, and the superstitious credulity of the people. It has been well said of these writers, that "they have credit for vastly more resources than they possess; evincing a tendency to learning beyond piety; to rites beyond their object; to saints obscuring a Saviour; and to substitute religiousness for religion."*

We perfectly agree with Mr. Taylor of his view in the general character of this hollow and deceptive system, and highly value the noble stand he has made against it; yet we cannot but differ from him as to the representation he gives of the state of the religious world at the time of its introduction. He ascribes a portion of its success to the languid and enfeebled state of the opposite or evangelical system. But on this point we prefer that he should speak for himself:—

"Meantime the evangelic principle had, at the moment of the birth of its antagonist, spent itself; or had become in a degree languid. Its interior force had been dissipated by many and distracting occupations—commendable in themselves, but not easily made to consist with profound sentiments, of any kind. At the same time an almost unprecedented outburst of political and ecclesiastical strife (must we not say of hatred?) had produced its inevitable—its *own* effects, in vitiating the religious sentiments of thousands, in all communions."—pp. 107.

"The consequence was such as might have been supposed, and such as has invariably resulted from similar oppositions of a spent energy, with an energy renovated."

"But it will be demanded what we mean by speaking of the evangelic principle as having been lately, or as still being, in a state of some exhaustion or collapse.

"Certainly not that evangelical doctrine has ceased to be professed with explicitness, or taught scripturally. Certainly not that it has so fallen into decay, as to fail of producing its proper and happy effects in very many instances, and on all sides. Certainly not that any dogmatic apostasy from the faith has taken place among us.

"On the contrary, it should be acknowledged with gratitude, that those frightful delusions which were the fruit of an absurd system of metaphysics, more absurdly

applied to the simplicity of Scripture, and which at one time extensively disgraced evangelic communions, have nearly disappeared; and that, partly as scattered by argument, partly as extinguished by their own fumes, these false fires are almost gone out.

"What then do we complain of? not of false doctrine; but rather of faintness at the heart; as a man may be labouring under no assignable malady, whose pulse yet is feeble, whose appetite is wayward, whose waking hours are listless, and whose repose is unquiet."—pp. 108, 109.

We confess our doubts as to the accuracy of this statement, if, indeed, we rightly apprehend its meaning. We cannot easily reconcile it with the fact, which Mr. Taylor will not deny, and which his own language partially admits, that at no time in the history of this country were what are called evangelical principles, or the theological doctrines of the reformers, more extensively prevalent, or better understood, than immediately before the publication of the Oxford Tracts. In the dissenting pulpits generally, this was the only theology ever heard, the only theology that would be listened to for a moment; and the case was to a great extent the same, if we mistake not, among our Methodist brethren. In Scotland the same theology prevailed, and in the church of England the increase of the evangelical party was (would that we dared to write *is*) a constant theme of congratulation. Nor was there, perhaps, ever a period in which greater talent and zeal were engaged on the same side, while books and tracts, of similar tendency, were multiplied and circulated in an unprecedented degree. Numerous societies, also, framed for aggressive movements upon domestic and foreign heathenism, were chiefly under the direction of evangelical men, and naturally tended to strengthen the religious principles out of which they arose. We know not where to look for the alleged languor, and "spent energy" of "the evangelic principle," during this period, nor for that "faintness of heart" of which Mr. Taylor complains; comparing it to the condition of a man "labouring under no assignable malady, whose pulse yet is feeble, whose appetite is wayward, whose waking hours are listless, whose repose is unquiet." Certainly, however, the symptoms of such a state are not to be found in the increased scale of Bible distribution, nor in the tidings received from all parts of the world of the ever-extending circle of missionary labours and missionary success.

We cannot quite understand what is intended by the expression, "Its interior force had been dissipated by many and distracting occupations—commendable in themselves, but not easily made to consist with profound sentiments of any kind." If it be meant that the active operations connected with our public institutions are incompatible with profound sentiment, or unfavourable to its exercise, we must wholly dissent from the opinion. It appears to us that the reverse is eminently the case, and that nothing adds so much to the depth and permanence of any emotion, as the steadfast direction of the

active powers to a course of conduct in accordance with its requisitions. Action, in a good cause, deepens impression, but never dissipates it. The benevolent feelings of Howard were not weakened by his practical efforts to release the prisoner from his dungeon; nor did the attachment of St. Paul to the principles of his faith become less fervent, because he was engaged in labours more abundant as an active Christian missionary. If, however, this be not Mr. Taylor's meaning,—if he only intended to say, that zeal for evangelical truth was declining in some section or other of the protestant church, we have only to regret that he has not in this instance expressed himself with perfect clearness. The decline of zeal for truth, in any portion of the church, will, no doubt, invite the presence of heresy, and render it doubly dangerous when it makes its appearance.

The obtrusion of the Oxford Tract doctrines at this juncture, and their extensive prevalence in the Anglican church, which we consider as among the most remarkable of the moral phenomena of our times, cannot, we think, be justly referred to any decay or weakness, any "exhaustion or collapse," as Mr. T. terms it, of "the evangelic principle." We consider it to have been principally induced by certain well known political and ecclesiastical causes, of long standing in this country, but receiving a new impulse from circumstances comparatively recent. A party of divines always existed in the church of England, who differed in some important points from the theology of the reformers, denying that it was sustained by the Thirty-nine Articles, and who at the same time held notions as to the claims of the church, not differing much from those now advocated by Dr. Pusey. It was on this account that the Puritans, and their successors the Nonconformists, constantly alleged that the church of England was only partially reformed from popery; and the great secession took place in consequence of the strenuous resistance offered to their views by the high-church party. The Tractists themselves intimate, and we see no reason to doubt their statement, that the extreme pretensions of the church were held in abeyance of late years, till they had, in fact, "become obsolete with the majority of her members," and were revived in consequence of the legislative measures introduced a few years ago. The church, it seems, lost that political exclusiveness on which she had long leaned, and other changes of the same kind were apprehended.*

* Let the reader mark some of their expressions:—"Should the government and the country so far forget their God as to cast off the church, to deprive it of its temporal honours and substance, on what would you rest the claim of respect and attention which you make upon your flocks? . . . The question returns, on what are we to rest our authority *when the state deserts us*? . . . I fear we have neglected the real ground upon which our authority is built, our apostolical descent. . . Exalt our holy fathers, the bishops, as the representatives of the apostles, and the angels of the churches," &c. &c.—See Oxford Tracts, Vol. I. pp. 1, 2—4.

What was then to be done by those who considered that important ecclesiastical interests were in jeopardy? Could they unite with popery? Or might they venture to approximate to any of the less obnoxious of the dissenting bodies, so as to strengthen their position in the country? Or should they, by reviving obsolete pretensions, create a petty popery of their own, founded upon a presumed antiquity, and adapted as far as might be to the circumstances of modern times? The last course appears to have been chosen by the writers of the Tracts, and the Nicene age was fixed upon as the standard or pattern-period, and as furnishing materials best adapted to the purpose contemplated.

This view of the immediate cause of the movement, at once explains its partial success, and points out the proper means of opposing it. Many of the younger clergy seem to have been fascinated by the doctrine propounded, from the importance it gives to their order; and zealous not a few were, perhaps, disposed to avail themselves of any weapon which they thought might be used at once against Dissenters and Catholics. The remedy is, to show the fallacy of the scheme on all its alleged grounds, and to prove the necessity of upholding the principles of the Reformation, particularly the right of private judgment, and the sufficiency of Holy Scripture, as the only means by which the spirit of popery, in any of its Protean forms, can be effectually opposed.

Mr. Taylor has done essential service to the cause of truth, by showing, both directly in his work on ancient Christianity, and indirectly in these lectures, the utter unsoundness of the assumptions of the Tractists. He has proved that the Christianity of the Nicene period was corrupted Christianity, replete with errors and delusions; and that the "catholic superstitions" sought to be restored, involved principles destructive of the first elements of the religion of the Bible. Instead of affording a satisfactory resting-place, the corrupted Nicene faith seems to resemble nothing so much as that "Serbonian bog—where armies whole have sunk." Its precedents, doctrinal and ecclesiastical, are available for the ends proposed, only so far as they can be proved to be innovations upon the truth and simplicity of earlier times. Instead of resting in that antiquity, we have, unquestionably, a right to go back to the higher antiquity of Christ and his apostles. To antiquity those writers have appealed, to antiquity let them go; but they surely cannot object to be referred at once to the highest antiquity, the antiquity of the Bible itself, where human error cannot be imagined to mingle with a teaching confessed to be purely divine.

Various impressions are entertained by well-informed men, as to the extent to which the dogmas of the Tractists are held by the clergy generally. Upon this subject we refrain from expressing a positive opinion; but as lovers of truth and consistency, we rejoice when any of that body

are wise enough publicly to condemn, and protest against, such injurious sentiments. In the Bampton lecture for 1840, delivered at Oxford, by Dr. Hawkins, Provost of Oriel, we find it expressly admitted, that the Bible is the only standard of truth, "the sole rule of faith," a doctrine utterly incompatible with that claim of authority on the part of the church which lies at the foundation of the Puseyistic theory. Very recently, that exemplary prelate, the Bishop of Winchester, is said to have refused ordination to a candidate who had imbibed the Oxford notions; for which, however, he has been exposed to severe animadversion in a portion of the daily press, on the ground that the Puseyites are the only consistent churchmen.* We cannot stay to discuss this topic, but we consider the settlement of it a matter of the most urgent importance to the church itself. Whatever our opinions may be on the subject of a national establishment, we have no doubt that the episcopal church would greatly increase its legitimate influence, both in England and abroad, if it openly repudiated these doctrines, and fearlessly struck out from its formularies every expression which might appear to sanction them. Severed entirely from all connexion, real or supposed, with the absurd pretensions of the papal system, the episcopal church of this country would naturally occupy the foremost rank among the reformed communions; but, mixed up with Rome, or holding an ambiguous position between popery and protestantism, or speaking a doubtful language upon the great principles of the Reformation, the advocates of that church will inevitably find themselves weak in argument, divided in action, and regarded with suspicion by each of the great parties into which, not England only, but Europe itself, is divided. Intelligent and conscientious men will ask the question, and press for an answer too, whether, in attaching themselves to the church as by law established,

* See a letter in the Morning Post, October 15, 1841, by a warm partizan of the Tractists, signing himself "a member of the church of England," who contends that "evangelical protestants cannot remain in the church for a moment, if the main argument of Tract 90 be reprehensible," and that "Mr. Newman must cease to be censured, or the Evangelicals must quit a church which, in its literal fulness, is so antagonistic to Protestantism." This was followed by four letters in defence of the bishop, in which the most opposite conclusions are deduced, with equal zeal, from the self-same documents! The controversy still continues, and the Morning Post, of November 17, occupies nearly six closely printed pages, with five letters on the subject, which are chiefly remarkable for presenting a curious *melange* of contradictory opinions upon all the points at issue. Some denounce the Tractarian doctrines; others defend them; and a third class fancy they can steer a middle course between the two extremes, and be good "Anglo-Catholics," if they cannot be consistent protestants, in the ordinary sense of the term. The progress of the discussion will probably convince these intermediate theorists, that there are important *principles* involved in the Protestant confession, and that no ingenuity will be sufficient to discover a consistent *via media*, between the practical recognition of these principles, and a passive unreasoning submission, after the manner of the Honourable Mr. Spencer, and Mr. Sibthorp, to those well-known slavish dogmas, of which the church of Rome has been, time out of mind, the unflinching representative.

they are following the bright track of the first reformers, or vainly lending their influence to protect from extinction the fading relics of Romish imposture? No man who has been educated out of a cloister, can seriously believe in the possibility of forcing back the human mind to the miserable thralldom of the middle ages. Yet this is the object for which the Oxford Tractists, and their literary coadjutors, propose a sort of mental crusade;* and it remains to be seen, how far the sober-minded members of the church will become accessory to their own disgrace, as well as that of their age and country, by allowing the resources of the national establishment to be made available in such a cause.

With regard to Christian union, Mr. Taylor's observations have our most cordial concurrence. It is a great reproach to Christendom that there has not been a more sincere co-operation among Christians in the promotion of common objects. Instead of lesser motives giving way to greater, the reverse has obtained, and considerations having reference to party interests and prepossessions, have prevented that combined movement of benevolent effort, which the exigencies of the world required. In some happy instances of exception to this rule, where a concurrent effort has been made, its success has been of the most encouraging kind; sufficiently so to warrant the belief, that any object upon which the religious sections of this country can be brought to unite, is almost sure to be attained.

The extinction, first of the slave trade, and then of slavery itself, so far as this country was concerned, is a case in point. The enormous guilt of this system was something too gross for the most unblushing partizanship to justify, and the singular spectacle was seen of men of all religious opinions, combining, almost without concert, for the attainment of a great moral purpose. In this remarkable instance, the result was worthy of the efforts made, and has left a bright example to other times, of the perfect practicability of the most difficult enterprises of philanthropy, if Christian men can only be brought to unite for their accomplishment.

That jealousies, either ecclesiastical or sectarian, should have robbed the world for so long a period of the benefits of such a union, is discreditable to the reason as well as the feelings of men; for it proves that more importance has been attached to the mere external adjuncts of Christianity, than to the essential principles of the system. Mr. Taylor's remarks upon this subject deserve special attention.

"We affirm that Spiritual Christianity is peculiarly adapted to the purpose of diffusing truth and virtue through the world, because, as a *spiritual system*, it is ALWAYS SUPERIOR TO EVERY VISIBLE INSTITUTION. Such institutions, subject as

* See Dr. Sewell's book on morals: also certain articles in the Quarterly Review, supposed to be from the same pen; as well as the letters signed "Catholicus" in the Times, a few months ago, addressed to Sir Robert Peel, who is lectured, in good set terms, for venturing, in his speech at Tamworth, to express opinions on the subject of education and general knowledge, quite at variance with the doctrines of the new luminaries of the university which he formerly represented.

they are to the control of man, and liable therefore always to perversion and overthrow, must often obstruct, or utterly forbid the progress of the Gospel, if it were inextricably connected with them; or unless it were held to be separable from them and of far higher importance than any, even the best of them.

"But surely such institutions, at the best, are only means to the end; and the end must be greater than the means, always. Such institutions moreover, inasmuch as they have a local imitation, and are more or less intimately interwoven with whatever belongs to the civil and social existence of the people among whom they are found and as they are administered, from year to year, by men—not inspired, they are liable to sway, on this side and on that; and do in fact partake of the dangerous heavings by which all human affairs are so often brought into jeopardy. It cannot therefore be wise to put our Christianity, *without reserve*, on board even the fairest and best-navigated ecclesiastical institution that has ever braved the storms.

"What are the lessons which history teaches us on this point? What has come of the experiment to entrust a visible universal church with the spiritual welfare of the human race? How has the church of Rome acquitted herself of this usurped trust? The foulest corruptions, the most extraordinary blasphemies, the most atrocious crimes, and the darkest errors, doctrinal and moral, and all perpetual through a long course of ages, these have been the fruits of the theory which would lodge an irresponsible and absolute power over Christianity with fallible man."—pp. 183, 184, 185.

It is obvious, that the only principle upon which a real union can exist, among Christians of different churches, is the sincere recognition of the truth, that the spiritual essence of Christianity is of primary importance, whilst its forms are but of secondary consideration. As "the Sabbath was made for man, and not man for the Sabbath," so churches were made for religion, and not religion for churches. What Burke somewhere says, of routine politicians, that they come in time to consider the substance of public business as of not much more importance than the forms under which it is carried on, is equally true of routine Christians; they do not reflect, or at least, they do not sufficiently reflect, upon the immense difference between the forms of religion and religion itself. Yet that difference is not less than infinite! Let us hope that more just ideas upon this subject will lead before long to a better course of action. Certainly, the urgency of the case, far from diminishing, becomes greater every day. To say nothing of the heathen abroad, who can look at the condition of the dense and constantly increasing masses that crowd our manufacturing towns, without perceiving that the utmost exertion, and the most harmonious co-operation, will not be more than enough to meet the appalling exigency?

Mr. Taylor very properly contends, in his valuable remarks on Christian ethics, that the union of Christians ought to take a public and visible form, and we trust that this will ultimately be the case. But in the meanwhile, it is well to recollect, (and this should console us under some unfavourable appearances,) that much real union may exist without that visible manifestation of it, which is nevertheless most desirable. The different sections of the church may be extending the common principles of Christianity in their separate spheres of action, when there is but little recognized co-operation. In this way, perhaps, the last result will be brought about; each party prosecuting its particular

work, and all blending at length, by the influence of a common attraction, and the power of kindred sympathies. If some Christians expect too much from the visible apparatus of endowed systems, in promoting Christianity, others are, perhaps, as likely to overrate the influence of certain forms in retarding it : and both should expect more than they do from the native force of the truth itself, which they propose to disseminate, and from that divine blessing which is constantly found to attend all the diversified modes of its exhibition. Yet this should not prevent us from constantly watching against every thing in our system, or in our spirit, which would tend to prevent that co-operation with Christians of other communions, which is so much to be desired.

Here we must reluctantly pause, our limits precluding enlargement, but great as is the pleasure this work has afforded us, we must not quite forget the duty of pointing out what appear to be defects. We intimated our doubt, a few pages back, whether, in a matter of some importance, we had rightly apprehended Mr. Taylor's meaning ; and we cannot but complain of many ambiguities of expression, as well as faults of arrangement, which may be easily corrected in a future edition. Sometimes an ordinary thought is rendered obscure by mere singularity of diction ; and a valuable idea is disguised by needless verbiage. We demur also to the frequent use of figurative language, when precision would have been far better consulted by plainness : as when, for example, we are said to be affected (p. 104) "by motives which act upon us in the way of counterpoise, or of mutual correction ; and the product of which is a *joint* product of forces, moving in different, if not opposite directions." It is but seldom that analogies borrowed from mechanics are successful in illustrating moral truth ; but in all cases we would have the truth stated plainly at the outset, and not involved in the possible confusion of the metaphor. Instead of proceeding at once to his main point, Mr. Taylor often wearies his readers, and encumbers his pages, with introductions and digressions, at best uncalled for, and tending only to perplex the topic they were designed to enforce. We have sometimes found it difficult to make out the continuity of thought in successive paragraphs, some of which appear to have been written at different times, their connexion with each other not being very clearly marked. Few modern writers can express themselves with more perspicuity and beauty than Mr. Taylor, when he pleases to do so ; and we are persuaded, that if he would revise his pages, reducing whatever is redundant, and adopting, in some cases, a more perspicuous arrangement, so that the course of his thought should be obviously direct and consecutive, his works would be increasingly useful and effective. Ours is an age of business, and often, too, of excitement and strife : authors will not be read, nor speakers listened to, who do not take pains to express their thoughts in the clearest language, and compress them within reasonable limits.

Our differences, however, with Mr. Taylor, are slight in the extreme,

compared with the points in which we coincide with him, and we congratulate him sincerely upon the zeal which he manifests in this, and his other works, in support of the great cause of evangelical truth. Every writer is entitled to praise who endeavours to place the characteristic principles of Christianity before the public mind, in a manner so clear and definitive, and so free from sectarian technicalities, as to guard them against the cavils which a sceptical and worldly age is ever ready to urge against a purely spiritual system. To this object Mr. Taylor has worthily devoted talents and attainments of no common order, through a series of years, and he has now obtained a high reputation and extensive influence among Christians of every name. In his success we rejoice, and trust it will not be long before the public are favoured with other communications from his pen. "The field is the world," and whoever brings a single new spot of the moral waste under cultivation, adds to the glory of the Lord of the harvest, and deserves himself to be accounted a public benefactor.

We have dwelt at somewhat greater length than we intended, upon the leading topics of this interesting volume, but no apology can be necessary for endeavouring to fix the attention of our readers upon subjects of such high importance. Notwithstanding the controversies to which we have alluded, we think there is a discernible tendency in the minds of religious men, both on the continent and in England, to something like unity of opinion as to the essential points of Christian doctrine, if not of Christian discipline. Whatever may tend to promote this, in our own country especially, we should hail with the greatest satisfaction, not on its own account merely, but because the prevailing religious opinions of England are sure to be intensely operative in the remotest parts of the world. The influence of Great Britain, and of the Anglo-Saxon race generally, extending as it does over immense colonies, and rising nations that were once colonies, and a vast and ever-growing empire in the East, is constantly on the increase. In every age, one country seems for a time, like Babylon of old, and Rome at a later period, to have attained an admitted supremacy over surrounding states; and to have sunk, or preserved its position, as it subserved, or failed to subserve, the moral ends for which it was so elevated, by that inscrutable Providence to which nations and individuals are alike amenable. Great Britain is at present beyond all doubt, and all comparison, the ascendant power; and most happy should we be if any line written by us should contribute, however slightly, to induce in the public mind a deeper feeling of responsibility in this respect. The religious duty which prepress upon us, of making our influence a blessing to mankind, is of the most solemn and imperative character; and we think it of the utmost importance, even in a national point of view, that British Christians should think less than ever of their inferior topics of contention, and consecrate their unrivalled resources to the great object of extending the pure truth of Christianity throughout the world.

The Illustrated Commentary on the Old and New Testament, chiefly explanatory of the Manners and Customs mentioned in Scripture, and also of the History, Geography, Natural History, and Antiquities; being a republication of the Notes of the Pictorial Bible, of a size which will range with the Authorized Editions of the Sacred Text; with many hundred Woodcuts, from the best and most authentic sources. 5 vols. royal 12mo, double columns. Knight & Co. 1840.

IMPORTANT as are those commentaries which throw light on the philological and doctrinal difficulties of the sacred Scripture, which elucidate the meaning of words, establish the most correct readings, disentangle grammatical perplexities, show the logical connection of one passage with another, point out the inadequacy or inaccuracy of translations, and suggest other and more proper renderings of particular words or phrases, they are scarcely more important, and certainly not more interesting than those which illustrate the history, geography, or antiquities of the Bible. Not seldom a passage will be quite obscure, or even absolutely unintelligible for want of such illustrations; still more frequently (even if understood without them) will they be destitute of their proper fulness of meaning and vividness of impression. In a thousand instances, a passage shall appear in quite a new light, and be invested with a previously unperceived beauty and force, from a knowledge of some obscure Oriental custom, or some unknown trait of Oriental character. The observation applies with equal force to a knowledge of the facts connected with the *scenery, natural productions, and geography*, of the Scriptures. Without such knowledge there are numberless allusions which are either partially or not at all understood; numberless metaphors and other tropes, the true beauty and power of which must be in a great measure or wholly lost. Further, without some knowledge of geography not only is there a less vivid conception than there ought to be, of the events of history, and not only do they, on that very account, make a far less deep and permanent impression on the memory, but there can be no *accurate* knowledge of them at all. We all know, familiarly enough, how much less confused is our notion of a series of events, when we have a clear conception of the localities in which they have transpired, and of the peculiarities of scenery by which those localities are marked.

But on the value of commentaries, embodying instructive and interesting matter on these points, we need not insist, as it is universally admitted. In spite of that very and universal admission, however, the value of such works has not been sufficiently appreciated, considering the light they throw upon the sacred volume. Nor, until lately, has the full value of the aid which on such subjects may be derived from the *arts* been fully understood. In the latter respect, we believe the Biblical

student, in common with every lover of general literature, is under great obligations to the spirited and enterprising publisher of these volumes. By his extensive patronage of the art of wood-engraving, in his so many extensive works of the pictorial kind, he has succeeded in bringing the products of that branch of art to a degree of excellence that could hardly have been hoped for, and at a price which was still less within the limits of reasonable expectation.

Of all the works which aim at the illustrations of Scripture, by the illustration of manners, customs, antiquities, and natural history, we hold this to be at once the cheapest and the most valuable. Not only are the engravings very numerous and appropriate, and many of them highly spirited, but the notes by which they are accompanied, are equally valuable. The editor is himself one who has travelled in the east, and has evidently been a diligent observer. He writes, too, with great clearness, impartiality, and judgment, and is both acute and honest in detecting and repelling the objections of infidelity. Nor is the work, though principally occupied, as the title states, with customs, manners, and antiquities, entirely confined to such matters. Many verbal criticisms occur, here and there, of great value; many acute remarks on various readings and kindred subjects; and many reflections equally instructive and ingenious. But we feel that it is needless to say any thing more on the intrinsic value of these notes, or the accompanying illustrations, as they have already been the subject of remark in a preceding volume of this work, at the time of their original appearance in the Pictorial Bible. They are now reprinted without the text, in a form at once cheap and elegant, in an exceedingly neat clear type, and on good paper, and we sincerely trust that they may have an extensive circulation. We subjoin one or two of the "notes" as a specimen, and though it is difficult to select where there is such a mass of excellent matter, we do not think we can do better than subjoin the remarks on the "Manna" that fell in the wilderness, and on the preposterous and futile attempts which have been made to get rid of that stupendous miracle. The writer fairly and honestly shows, that, let men adopt what hypothesis they will—even if we allow that a substance the same as "manna" is still produced naturally, at certain seasons, and in a certain region—still that the whole cannot be met without admitting so much to be miraculous, that it is hardly worth while to contend about the remainder.

"Exodus 16th chapter, 15th verse, 'They said one to another, It is manna; for they wist not what it was.' This passage in our translation is incorrect and contradictory; for how could the Hebrews be ignorant what it was, if they at once declared it to be manna? Josephus says expressly, that *man* is a particle of interrogation, and so the Septuagint understands it. Hence Dr. Boothroyd consistently and properly renders the clause, 'They said one to another, what is it? (*manhu*?) for they knew not what it was.'

"We shall abstain from perplexing our readers with a statement of the various

attempts which have been made to identify this manna with the natural and condensed juices or gums, from certain shrubs or trees, to which the name has been applied; for the manna of Scripture has been sought for not merely in the produce of one gum-exuding plant, but of many. The strongest claim to identity applies to the substance, still called by the Arabs mann, which is produced in the peninsular of Sinai; but we have already stated, that Arab identifications, whether of sites or products, or anything else, are not of the least value, unless supported by other and strong corroborations. We take this, however, because, if it be not the manna of Scripture, no other natural product can pretend to the distinction. The best and most complete account of it is given by Burckhardt. Speaking of the Wady el Sheikh, to the north of Mount Serbal, he says, 'In many parts it was thickly overgrown with the tamarisk or *tarfa*; it is the only valley in the peninsula where this tree grows, at present, in any great quantity, though some small bushes are here and there met with in other parts. It is from the *tarfa* that the manna is obtained; and it is very strange that the fact should have remained unknown in Europe till M. Seetzen mentioned it in a brief notice of his tour to Sinai, published in the 'Mines de l'Orient.' This substance is called by the Arabs *mann*, and accurately resembles the description of the manna given in Scripture. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath the tree in the natural state; the manna is collected before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c. which adhere to it, boil it, stain it through a coarse piece of cloth, and put it into leathern skins; in this way they preserve it till the following year, and use it as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen. Sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a piece of last year's produce at the convent; where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake; it became soft when kept sometime in the hand, or if placed in the sun for five minutes; but when restored to a cool place it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that degree of hardness which will allow of its being pounded, as the Israelites are said to have done in Numbers xi. 8. Its colour is dirty yellow, and the piece which I saw was still mixed with bits of Tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly purgative. The quantity of manna collected at present, even in seasons when the most copious rains fall, is very trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts six weeks; sometimes it begins in July."—*Tour in the Peninsular of Mount Sinai*.

"If for a moment we allow this to be the manna of Scripture, let us see to what extent a miracle is still required to account for the phenomena recorded there. This *mann* is only yielded six weeks in the year; but the manna of Scripture was supplied at all times of the year during forty years, and a double supply came regularly every Friday, to compensate for its being intermitted on Saturday. It fell also in the Hebrew encampment, wherever it happened to be, in all the country between Sinai and Palestine. The *mann* of Sinai may be kept from one year to another; but the manna, if kept till the day after that on which it was gathered, bred maggots, became noisome, and was unfit for use, except once a week, when its freshness was preserved for two days; and except also in the instance of the vessel full of it, which was directed to be preserved as a standing memorial of this wonderful provision. The *mann* is found under the shrubs which pro-

duced it, in adhesive particles ; whereas, the manna was showered down around the Hebrew encampment. If, therefore, so many miraculous circumstances must be allowed ; if the identity of the *mann* and manna be conceded, we really do not see how the believer can do other than consider the supply as *altogether* miraculous ; or how the unbeliever can do better for his bad cause than reject the account as a whole. There is no middle path. In attempting to account for it on natural principles, so much that is miraculous must be admitted, that it does not seem worth while to contend about the remainder. As to the substance itself, the identity, or even resemblance, does not seem to us so well established as Burckhardt conceives. Besides the differences involving a miracle, to which we have alluded, its appearance and colour do not correspond with the description of manna, as 'a small round thing, as small as the hoar frost. . . like Coriander seed, and its colour like a pearl.' Besides, the *mann* dissolves in heat after it has been kept for a long time in a solid state ; but the manna was found in a solid state ; and although it dissolved in the sun if not gathered early in the morning, yet, if collected, it might be pounded into meal, and *baked* as bread. Burckhardt's manna could not be powdered into meal, and would melt in the attempt to bake it. Moreover, if it was a natural or common product, how is it that the Israelites did not know what it was ? (verse 15, and Deut. viii. 16 ;) and how, in that case, could it have been worth while, after the supply had ceased, to preserve a quantity of the manna in the tabernacle and temple as an evidence of the miracle to future generations ?"

Consolation for Christian Mourners ; Discourses occasioned by the Death of Friends and other Afflictive Dispensations. By Adam Thompson, D.D., Coldstream. 1 vol. 12mo, pp. 460. Snow, London.

Peace for the Christian Mourner ; or, Extracts from various Christian Authors on the subject of Affliction. Selected by Mrs. Drummond ; with a Preface by the Rev. D. Drummond, B.A., Edinburgh. 1 vol. 12mo, pp. 300. Seeley and Burnside.

Sorrow and Consolation ; or, the Gospel preached under the Cross. Meditations dedicated to the Afflicted. By J. H. Grandpierre, D.D., of Paris. Translated by a Lady. 1 vol. 12mo, pp. 188. Nisbet and Co.

These three works, differing in character, are similar in design. Their titles sufficiently indicate their object. The ills of life are manifold, trials await us at every step. If man is "not born to trouble," according to Dr. Conquest's new version of Job v. 7, it is obvious, he is doomed to trouble. The Christian, too, finds his way to heaven through much tribulation : affliction, bereavements, unexpected calamities and distresses form part of his earthly portion, and promote his spiritual good. The Gospel, the entire Scriptures are designed and adapted to meet the wants and woes of the human family ; and to supply those topics and means of consolation which cheer the sorrowful, calm the distracted, and bless the dying.

To exhibit the consolatory capabilities of the Bible is the design of the works before us.

Dr. Thompson's volume consists of eighteen discourses occasioned

by the death of friends and other afflictive dispensations; these discourses are distributed under two general divisions, each containing nine sermons. The first division relates to the particular consolations which support believers under the distress occasioned by the death of dear friends; the second, to the general consolations which support believers under all bereavements and afflictions.

Mrs. Drummond's volume consists of extracts from various Christian authors on the subject of affliction, arranged under the following heads:—First, the design and end of affliction; Second, the Christian conduct under affliction; Third, the blessed results of sanctified affliction; Fourth, the Christian comfort under sorrow of every kind. The extracts are made from the writings and letters of Rutherford, Lady Powerscourt, Dr. Love, Mrs. Hawkes, Jones, Hawker, Hill, Case, Bridges, Romaine, Buchanan, Hugh White, Newton, Venn, Blunt, Goode, Gonthier, Bradley.

The third volume is a translation of an interesting series of discourses, by the French pastor Grandpierre, on fellowship in affliction, and in the consolation of the Christian church—the resurrection of the body—the man of sorrow—Christian consolation—the art of administering consolation—the end of affliction—the promise made to the afflicted—the benefit of trial—the sacrifice of Isaac—and the tears of Jesus.

Each of the works possesses its characteristic peculiarity, fitting it for its own class of readers, and for being placed in a situation different from that of its fellows. Dr. Thomson's work is sound, well-reasoned, elaborate, and admirably fitted for the study. Mrs. Drummond's is interesting, highly instructive, and eminently consolatory, as not only pointing to the true sources of relief, but also as detailing the experiences of the various writers in scenes similar to those for whom the volume is designed, and is therefore well-adapted for the chamber of suffering. Dr. Grandpierre's is elegant, ingenious, tender, and soothing, and may be appropriately placed in the parlour for general reading.

The three works combined form an admirable repository of thoughts and suggestions, suited to every season of trial, and whence a spiritual adviser may draw topics wherewith to console the distressed. Should a selection of the works be necessary, and an opinion be asked which is the best, the answer must depend on the circumstances and habits of the inquirer. That unquestionably is the best, which is the most likely to accomplish the end desired. If brevity, variety, spirituality, the workings of experimental piety are required, then Mrs. Drummond's is the best—if a regular, systematic, thoroughly scriptural treatise is desired, and is best adapted to the mental constitution, and the situation of the inquirer, then Dr. Thompson's is the best—if the consolatory character of religion will be better appreciated when exhibited in combination with genius, piety, and taste, then preference must be given to the meditations of the French pastor.

We cordially recommend them all.

THE EDITOR'S TABLE.

The Congregational Calendar and Family Almanac for 1842, being the second after Bissextile or Leap Year. Compiled pursuant to a vote of the Congregational Union of England and Wales. 12mo. London: Jackson and Walford.

The Biblical Geography of Asia Minor, Phœnicia and Arabia. By E. F. C. Rosenmüller, D.D., Translated by the Rev. N. Morren, A.M. With an Appendix, containing an abstract of the more important Geographical illustrations of Messrs. Robinson and Smith; being Vol. XXXIV. of the Biblical Cabinet. 12mo. Edinburgh: Clarke. London: Hamilton, Adams, and Co.

Lights and Shadows of London Life. By the Author of "Random Recollections," &c. 2 vols. post 8vo. London: Saunders and Otley.

The Christian Almanack for the year 1842. London: Tract Society.

The Lives of Christians during the First Three Centuries of the Church. A series of Sermons on Church History. By Dr. Chr. Lude Couard. Translated from the German by Leopold J. Bernays. Being Vol XXXIII. of the Biblical Cabinet. 12mo. Edinburgh: Clarke. London: Hamilton, Adams, and Co.

Examples and Warnings; True and Instructive Narratives for Youth. Translated from the German of the Rev. Dr. Barth. By Samuel Jackson. 18mo. London: Lingham.

Rules for Holy Living; with Questions for Self-Examination; a companion for the Pocket Testament or Hymn-Book. 2d edit. 32mo. London: Ward and Co.

Illustrations of Scripture, from the Geography, Natural History, and Manners and Customs of the East. By the late Professor George Paxton, D.D. of Edinburgh. 3d edit. revised and greatly enlarged by the Rev. Robert Jamieson. Vol. I. Manners and Customs. 12mo. Edinburgh: Oliphant and Son. London: Hamilton, Adams, and Co.

Present State of the Church of England Exposed. By a Member of the Church of Scotland. 12mo. London: Whittaker and Co.

Advice to the Bilious; or, Treatise on Disease of the Liver, its causes, its nature, and its cure. By Rowland East; dedicated by special permission to H. R. H. the Duke of Sussex. 12mo. London: Jackson and Walford.

Proceedings at the Half-yearly Meeting of the Teachers instructed at the Institution of the Home and Colonial Infant School Society, held on Wednesday, July 7th, 1841. 12mo. London: L. and G. Seeley.

Tracts on the Errors and Evils of the Church of England. By Wm. Thorn of Winchester. 12mo. London: Jackson and Walford.

The Sunday School Teacher's Class Registry and Diary for 1842. Half-bound, 12mo. London: 60, Paternoster Row.

Poems. By William Cowper. With a Biographical and Critical Introduction. By the Rev. Thomas Dale; and Seventy-Five Illustrations, engraved by J. O. Smith, from drawings by John Gilbert. Half-morocco, 8vo. London: Tilt and Bogue.

The Imperial Family Bible; containing the Old and New Testament, according to the most correct copies of the authorized version, with many thousand Critical, Explanatory, and Practical Notes; also, References, Readings, Chronological Tables, and Indexes. The whole illustrated by a superb series of Engravings, from the old masters, and from original designs by John Martin, K.L. Imperial Quarto. No. I. to IX. London: Blackie and Co.

The Christian Ladies' Diary; or Evangelical Museum for 1842. With a Portrait of the Rev. W. Jay. London: Suttaby and Co.

The Christian Offering; Lyrical Poems and Prose Pieces, Sacred and Miscellaneous.

By George B. Scott, author of "Beauty of Holiness," &c. With Six Beautiful Engravings on Steel. Cloth gilt, 12mo. London: G. Virtue.

Notes, Explanatory and Practical, on the Gospels. By Albert Barnes, Philadelphia. In two volumes. Vol. I. Matthew and Mark. 12mo. London: Blackie and Co.

Thoughts by the Way. By W. N. Nash. 18mo. London: J. Snow.

Histories from Scripture, for Children: exemplified by appropriate domestic tales. By Miss Graham. Second series, with elegant wood engravings. London: Dean and Munday.

The History of Poland and Russia; from the Earliest Period to the Present Time; adapted for youth. By Miss Julian Corner. Illustrated with a Map and Designs, by J. Gilbert. 12mo. London: Dean and Munday.

Psalms and Hymns, selected from various authors, and revised by Seacombe Ellison. 12mo. London: Houlston and Stoneman.

The Missionary's Appeal to British Christians on behalf of Southern India; comprising Biographical descriptions of the Madras Presidency; notices of the Moral Statistics of its Provinces; observations on the character and Condition of its Population; and arguments in favour of augmented efforts for its evangelization. By John Smith, of the London Missionary Society. 12mo. London: Hamilton, Adams and Co.

On the Sufficiency of the Parochial System, without a Poor Rate, for the right Management of the Poor. By Thomas Chalmers, D.D. and LL.D. 12mo. Glasgow: W. Collins.

The Christian Souvenir. Edited by the Rev. Charles B. Taylor, author of "May you like it." The Scriptural Illustrations by the Rev. Thomas Dale. With twelve engravings. Handsomely bound in morocco. London: Tilt and Bogue.

The Recreation, 1842. A Gift Book for Young Readers; embracing such subjects as are particularly fitted to interest and improve the youthful mind. Embellished with engravings. Edinburgh: Menzies. London: Tilt and Bogue.

Notes on the Acts of the Apostles. By Albert Barnes. With a Map. Reprinted from the Tenth American Edition, 1841. Medium 8vo. Being No. 36 of Ward's Library of Standard Divinity. London: T. Ward and Co.

LITERARY INTELLIGENCE.

We are happy to announce, that on the first of January will be published, Part First (to be completed in Thirteen) of a New Edition of Henry Ainsworth on the Pentateuch, the Psalms, and the Song of Songs.

It is not easy to assign a reason, except that he was an Independent, why a work so eminently calculated to elucidate the Scriptures, as AINSWORTH'S ANNOTATIONS, should have been so long buried in obscurity. A work which has been praised by all, of every denomination, who have had access to its valuable pages, a work combining a thorough knowledge and explanation of the original Hebrew, with a most indefatigable comparison of the Old and New Testament dispensations, illustrating Scripture by Scripture, and admitting nothing that is fanciful, or founded on mere conjecture, but establishing the true meaning of the passages explained, by a patient investigation of the sense of the various places in the sacred oracles where the subjects are treated—a work suited to enrich the mind, to facilitate an understanding of the divine records, and to repay the diligent research of the most learned, while it is calculated to excite in all an earnest desire to be better acquainted with these copious streams of divine instruction. We, therefore, wish the enterprising publishers success in this reprint of the great work of one of our greatest divines, of which there has not been a new edition in this country for more than two centuries. It will make two demy 8vo volumes, containing about 750 pages.

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

ADJOURNED MEETINGS AT NOTTINGHAM.

(Resumed from page 804.)

On Thursday morning, October 21st, the delegates and brethren again assembled in Friar-lane Chapel at nine o'clock. The Chairman commenced the opening devotions by presenting to be sung the 133d Psalm, C.M. The Rev. J. C. Gallaway, of West Bromwich, then offered prayer, on the call of the Chairman. The 204th hymn of the Congregational Selection was then sung, after which the Chairman requested the Rev. J. Hammond, of Handsworth, to offer the second prayer.

The Chairman then addressed the meeting on the position and order of its proceedings; and called for the report of the sub-committee, to which the revision of the declaration had been confided by the meeting at its former session.

The Rev. A. Wells then presented the paper as revised by the sub-committee, which we printed in our last, at page 799, and stated distinctly the alterations proposed, reading the amended passages in the altered form.

Some further discussion followed, and a few verbal amendments were proposed, and agreed to. The resolution for its adoption was then unanimously passed on the motion of the Rev. J. Burnett, of Camberwell; seconded by the Rev Wm. Allott, of Bedford.

Dr. Matheson, one of the Secretaries of the Home Missionary Society, was then requested by the Chairman to present a communication to the meeting, from the Directors of that branch of the British missions, and he proceeded to read the following paper:—

Memorial presented by the Directors of the Home Missionary Society, on the affairs of that Institution, to the Adjourned Meeting of the Eleventh Annual Assembly of the Congregational Union, held at Nottingham.

So frequently has the subject of Home Missions been pressed on the attention of the churches, and so lately has a report been issued and circulated throughout England, containing encouraging accounts of success, that it seems unnecessary to repeat the ordinary claims of the Home Missionary Society.

What, however, is not required in ordinary circumstances, may be demanded by the aspect of national, or denominational affairs. To mark these as pointing out our present duty with reference to Home Missions, will form the object of the following brief statement.

It may be sufficient to say, with regard to the operations of the Home Missionary Society, that since last May, the Directors have added five stations to the number already on their list, and voted grants to four ministers, besides sending six missionaries to stations vacant, or only partially supplied.

Many applications have come before them from various counties, but the state of their funds forbade them to extend their operations. A hope is indeed cherished, that the liberality of the churches on the last Sabbath in October, will justify the Directors in attending to these pressing calls for aid, coming from so many quarters, and presenting strong and urgent claims to immediate attention.

Besides the usual and important reasons which should induce us to sustain Home Missions, strong additional arguments are to be found, in the very peculiar circumstances of our country, at the present moment.

In reference to these, there is no intention of magnifying the difficulties of our position, or of leading the opposers of voluntary efforts for doing good at home to suppose, for a moment, that they can ever succeed in stopping the onward progress of the Gospel. The object is, rather to stimulate the friends of home, to combine and

increase their exertions in order to help the weak, to draw out their sympathy for the oppressed, and to direct attention to those facts, which, though known to many, have not yet had public opinion sufficiently expressed respecting them.

It can no longer be disguised, that there is an influence exerted in certain quarters, to check the voluntary exertions of evangelical Christians. This is especially the case in country districts, though in all places there are efforts made to accomplish the object.

It is right to look fully at this matter, in order to ascertain the nature and extent of the opposition made to the religious instruction of the people. This is not the question of party. It is not the onward or retrograde movement of a denomination that is to be considered, but the cause of Christ, and the highest interests of religious liberty. Let the opponents of a free Gospel, sought to be preached to all that need it, succeed in their plans and avowed intentions, and the light of truth will be extinguished in many country towns, villages, and hamlets of our beloved country. That there is a regular, systematic, and known combination, among those who thus thwart the exertions of the voluntaries in all parts of England we do not assert; but that there is an evident unity of action among the zealous friends of high church principles, we are constrained to believe. We can in no other way account for the fact; that in so very many instances in which home missionaries try to introduce the preaching of the Gospel, they are opposed by individuals who, formerly, cared nothing about their movements.

The last year especially has furnished cases of such decided hostility, that we can only explain it by supposing that these efforts in distant and various places to put down real protestantism, are all prompted by the same exclusive views.

The dwellers in large cities are little aware of the power wielded, and the improper influence exercised by certain parties in small towns, and in the rural districts, against freedom of religious worship. And yet, without some acquaintance with such attempts to retard the progress of simple Christianity, the necessity and peculiar importance of Home Missionary exertions, at the present time, on the part of our denomination, cannot be sufficiently felt, nor their connexion seen, with the present state of our country.

In some of our large cities and towns, there is a powerful counteraction to high church influence, and to error in doctrine.

1. Arising from the numbers, the moral and political strength of various denominations. 2. From the ability and influence of their ministers, respectably sustained, and associating with the leading parties in their several localities. 3. From the number of schools, and facilities given to the education of the poor of all classes, as well as from the general intelligence of the people. 4. From the liberality of political opinions, cherished by many of the inhabitants. And lastly, From the age and stability of the churches formed in such places.

Such are some of the advantages of towns in this great moral conflict; yet even with all, or some of these counteracting circumstances, it is sometimes difficult for our churches to surmount the unfriendly, and often unchristian barriers set up against their efforts for doing good. Misrepresentation of their designs, insinuations as to their motives, contempt for their assertions of equality as Christian men, and Christian ministers—these are all directed against them; and, on many minds, they produce prejudice against their principles and their persons.

But what must be the effect of such opposition in localities where there are few, if any, of the counteracting circumstances referred to?

1. There are few week-day schools on liberal principles, so that dissenters cannot offer free education to the poor; while on every hand this boon may be obtained from the clergy, who demand, in many instances, as a condition, the attendance of children and parents at church, or at least their absence from chapel, thus trying to monopolize the education of the rising generation, including even the children of dissenters.

2. In the agricultural districts, the poor are under the controul of their landlords or employers, who, if unfavourable to Home Missionary efforts, can exercise an authority, and an oppression, which the poor cannot resist. Their very threats are sufficient to deter many from hearing the Gospel; and, in some instances, these threats have been carried out, under the direction of certain parties, to an extent which it is painful to contemplate.

3. This opposition is increased by the political object which is ascribed to all the religious efforts of the dissenters. Even, therefore, though our pastors, home missionaries, and local preachers, never introduce such a topic into the pulpit at all; the fear of losing political power is so associated with the progress of dissent in the minds of men possessed of local influence, that they receive, with greater readiness, the suggestions of clerical men, and oppose the voluntary efforts of Christians on behalf of *home*.

4. In many country districts, there is a new cry raised against the efforts of our churches. It comes from the Oxford divines, and breathes the very element and spirit of the Vatican. Our ministers are declared to be no ministers of Christ's holy Gospel; our home missionaries are denounced as breaking into Christ's fold. Our religious services are pronounced null and void; and even the Gospel, which depends on the Spirit's influence for success in saving men, is declared to be worthless, when preached by others than apostolically ordained men. We are given up as being *without* the pale of salvation, and *all* men are warned against us, as if we were enemies, instead of being the friends of the human family.

What is the consequence of all we have stated? Many of our churches have been injured, a number of them at this moment can hardly sustain themselves, and had it not been for religious principle on their part, the strength of union in County Associations, and the assistance rendered in some cases by the Home Missionary Society, there are many places, which must have been deprived of the Gospel, and the little flocks, gathered from the wilds of ignorance and vice, must have been scattered as sheep having no shepherd. The people cannot, without help, successfully oppose prejudice, wealth, and influence, directed against them. Our institution happily comes in to aid them, and thus many, who would not sacrifice much for Christ, have his Gospel preserved to them at little cost, till they become more fully attached to religion and its claims.

But if these things are true, with regard to existing churches and efforts, what can be said of those moral wastes in our country which remain entirely destitute? Are they to continue in their present state? Can no plan be devised for removing the ignorance of Divine things that so widely prevails? The last report of the Home Missionary Society states, that there are within eight miles of the present stations of the agents, three hundred and fifty villages and hamlets without the Gospel from any denomination. If we apportion seven villages to one missionary, here is work at once for fifty agents. But beyond the range of eight miles, and in other counties, where Home Missionary operations are still more limited, there are many hundred parishes in the same destitute condition. This condition, too, is becoming worse every day, under the zealous teaching of men, who seem inspired with a devotedness and ardor unknown in former days, but all fitted to thicken the darkness of superstition; and to throw around the minds of the people a stronger prejudice than ever against the pure Gospel, and the authoritative word of God.

In such circumstances, what is to be done? The question is not what is to become of our denomination, but what is to become of the souls of our countrymen. If Home Missions are not extended, how can the evil be remedied? And in what direction are we to look for an increase of Home Missionary efforts? If we look to churches in towns—their efforts are not always available even for villages in their own neighbourhood; but beyond this they cannot reach—nor can an occasional service meet the moral wants of the people. Shall we look to County Associations? They

do take under their care a larger number of villages, and extend their aid to those more distant towns; and yet all this agency is defective, both as to the number of agents devoted entirely to the work, the effects produced by labours which are necessarily divided, and diffused over a space too wide to be efficiently cultivated.

Shall we look to the Home Missionary Society? The institution is doing its part, according to the countenance given to it by the churches of the Congregational order. It is trying to extend its agency and its stations, and only waits for funds to extend them much further. It is however quite evident, that unless our large churches and vigorous associations become more Home Missionary in their character, and make aggressive movements on the localities around them, two things will inevitably happen—souls must perish, and our own denomination will suffer injury, and incur deserved reproach. The increase of Home Missions, whether by means of Individual Churches, of County Unions, or of a general Home Missionary Society, will be found absolutely necessary, to prevent evils being inflicted on our country which cannot be contemplated without well-grounded alarm. On the contrary, let self-denial and zeal be more generally exercised in all the churches, and means will soon be furnished for blessing our country. The Gospel will be introduced into many hundred parishes where it is at present unknown. The people will hear it without being called on to pay for it, till they have learned to desire or to love it. Christian churches will be formed in many places where no materials for such are at present to be found—preachers will be protected by the friends of religious liberty, and till the novelty of a preached Gospel in many parishes shall no longer be the excuse for opposing it. In every such place there will be on the Sabbath a place of refuge for the Christian cottager, and a school for his child—he will have the ordinances of the Gospel administered without superstitious rites—and the company of fellow-believers journeying to Heaven. There will be an asylum for enlightened Christian liberty; the bigot will not be able to destroy it; and the true friend of man will approve and admire it. Plant such a community of converted holy men and women in every parish, and it is impossible that our country could ever be brought into bondage, either political or ecclesiastical.

As yet, we are very far from this state of things. Means, beyond any thing we have hitherto attempted, must be used, if we are to keep pace with other sections of the Christian church, in furnishing our share of religious instruction to the people of this country. If we consider the number of our churches—the religious intelligence of our people—their acquaintance with the great principles of civil and religious liberty—if we look at the aggregate wealth of our denomination—at their comparative freedom from sectarian bigotry—at their enterprising character, and the tendency of all their opinions to increase it; we feel disappointed that the advancement of *Home Missions*, is not a more leading distinguishing characteristic of the body. That we have done much in past years is admitted—that we are doing a great work now we also believe—but there are mighty achievements yet before us to which we are called by the greatness of the work, and by the hope of ultimate success. Other denominations are exerting their energies, and we ought not to be behind them. We marvel not at the vigor displayed by the advocates of the National Establishment. Many causes at present combine to induce this manifestation of zeal and power; and as so much national wealth is under their control, we cannot say that their large expenditure surprises us. Besides, if an examination takes place, it will be found that the Protestant Dissenters of England and other denominations, raise more for religious purposes, annually, than all the friends of establishments put together. Startling as this assertion may appear, facts might easily be produced to confirm its correctness. It is by the free exercise of Christian principle, in the way of contribution, that we exist—with them it is only an adventitious part of their system, and, in fact, in opposition to the principle of an Established National Church.

The accomplishment of aggressive movements, on an extended scale, is yet on the part of our denomination greatly to be desired. The problem to be solved is—how can this neglected duty be adequately and quickly discharged? Have the means recently employed to arouse our ministers and churches to look earnestly and efficiently at the claims of *Home* been of the right kind? In describing the appalling spiritual destitution of multitudes of the people, has justice been done to the affecting case? Has the Divine appointment, and adaptation of the means we possess for removing the ignorance and guilt of our perishing countrymen, been sufficiently urged upon the friends of Christ? Have the responsibilities of their situation been presented in all their importance and solemnity; and has the guilt of withholding the knowledge of salvation been pressed on their judgments, their sympathies, and their consciences, with all the earnestness demanded by the importance of the subject? What more can be done to awaken still farther the slumbering energies of our people? Does the fault lie with the ministers? Have they, from the pulpit, represented to their hearers, the wants of their *dying countrymen* as impressively as those of the heathen? Have they in their weekly services made *Home* a frequent and regular subject of consideration and prayer? Are the people, through the instrumentality of their pastors, acquainted with the necessity for exertion, self-denial, and liberality in helping forward a cause like this? Have they obtained such thorough information on the subject, that they can no longer say, "Behold we knew it not," that men are yet drawn unto death and delivered to be slain? Have the proportionate claims of *Home* and foreign lands been wisely and fully laid before them, so as to show that if the ignorant in their own counties are neglected, the inhabitants of distant lands, must ultimately lose much of that help and pity, to which they are justly entitled? Has each pastor anxiously sought to raise his flock to the high moral standard of apostolic zeal, and yet has he tried in vain? Has he by his own example of holy consecration—of unwearied zeal—of earnest longings and direct efforts for men's salvation, exhibited a pattern worthy of their imitation, and yet have they refused to follow it? Then the fault does not rest with the pastor, but with the people; and on the day when *He* that now ponders the doings of professors shall declare the thoughts of his heart, the neglect of souls will be found, among the most fearful crimes of the visible church of Christ. Whoever is to blame—the evil exists; and if the meetings of this week are to be of practical and permanent benefit to Home Missions, the assembled brethren will require to consider how numerous, great, and various difficulties can be removed.

The following inquiries are made, in order to elicit the opinion of the meeting, respecting subjects of great importance to the cause of Christ in England.

1. How can the opposition now made to the introduction of the Gospel into many villages be counteracted?

2. What should be done in villages, where, although no cottage can be procured, the people are yet anxious to hear the Gospel?

3. How should the unkind, and, as we believe, unscriptural attacks on the right of the missionaries to preach to the people, be met? by controversy in the pulpit, or by visitation among their people, or by the circulation of suitable Tracts among them, or should it be by silence on the subject, while the Gospel is perseveringly preached, without reference to particular errors?

4. In what way can the lack of week-day schools in Home Missionary stations be supplied? In many places, the schools formed on the exclusive principle are made an engine for weakening, and, if possible, destroying our Sunday schools.

5. Can any plan be adopted for protecting the people who are not only threatened, but injured, if they persist in attending the preaching of our missionaries.

6. How long should the Society continue to sustain stations, which owing to the circumstances of the people, are not likely, for many years to come, to support the ministry of the Gospel?

7. Can any scheme be proposed for giving greater efficiency to the exertions of the missionaries?

8. Can any additional agency be employed to strengthen Home Missionary stations, to rouse our churches to the necessity of more enlarged *home* operations—to point out the best plans for overcoming difficulties—to encourage and stimulate feeble churches—and to obtain from all a larger amount of pecuniary aid, for the purpose of benefitting not only their own localities, but also the destitute parts of England and Wales generally? The present state of the Society's funds is such, as to render such aid essential, even to sustain their present amount of exertion—being at this moment £500 in debt, while an additional sum of £2,500 will be required by Christmas, to pay the salaries of the agents due at that time.

Still, the Directors are not discouraged—they may be anxious—but they are not dismayed. Any difficulty which at present exists, they believe to be only temporary—and that it does not arise so much from the decrease of income, compared with the corresponding term of last year, as from the enlarged expenditure of the Society, occasioned by the increase of the Society's agents, stations, and students. There is very much in the present state of the Society, to encourage hope respecting the future. Every attempt made to break up our missionary stations has been unsuccessful, though villages have been closed against us. No missionary has been silenced—no Sunday school has been given up—and no Christian church has been scattered. On the contrary—the work of conversion has been going on—additional Christian churches have been formed; Sunday schools have been established, and new chapels are in the course of erection. But then, it is only while the Home Missionary Society is supported by the churches, that it can sustain such stations, and, through the labours of its missionaries, preserve the light of truth, in many dreary districts of our country. As to the favourable result of the mighty moral conflict, now going on in this country, we have no doubt. Discouraging as it is, to find obstacles placed in the way of Christian efforts, we feel confident they will be removed. Inadequate as we consider all our present attempts to evangelize England to be, compared with the extent of its necessities, we do cherish the hope that mightier exertions will yet be made to supply them.

With such views of the case before us, we cannot but feel that we are called together for solemn and most important purposes. While we humbly seek Divine direction, we must also give the fullest exercise to our own minds. And, however grave the aspect of affairs may be which is presented to us, it would be unwise and unmanly to yield to discouragement. It is not the part of Christian wisdom to close our eyes on difficulties or dangers; but rather, on the fullest and broadest consideration of them, to exercise that firmness of purpose which will not waver in the midst of trials, and to employ such prudent, determined, and zealous efforts, as are fitted to accomplish the great object we have in view. Believing that the object we seek to promote is the cause of truth and righteousness, we may adopt, without presumption, the language of inspiration: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn."

This document gave rise to a full discussion on the subject of our Home Missionary operations; at the close of which, on the motion of Messrs. J. A. James and Stratten, it was unanimously received, and ordered to be printed.

The Chairman then called on the Rev. George Rose, Secretary of the Irish Evangelical Society, to read the memorial prepared for the consideration of the meeting by the Committee of that institution. Mr. Rose complied with the request, and read as follows:—

Memorial on the State of the Irish Evangelical Society, presented by the Committee of that Institution, to the Adjourned Meeting, held at Nottingham, of the Eleventh Annual Assembly of the Congregational Union.

It is well known that a Conference was recently held at Liverpool, to consider the best mode in which the Congregational Ministers and Churches in Great Britain and Ireland might employ themselves, in endeavouring to further the cause of Congregational Protestantism in the Sister Island. The honoured brethren who acted as referees on that occasion were the Rev. Drs. Wardlaw and Raffles, and the Rev. Messrs. James, Kelly, and Blackburn. The unanimous advice of those brethren was, that the Congregational Union of Ireland and the Irish Evangelical Society should prosecute their common object conjointly; the principal condition of the union between the two bodies being, that the Committee of the Irish Evangelical Society should assist the Committee of the Irish Congregational Union with funds to double the amount of any sum that may be raised by the Union in Ireland.

With this advice the Committees of the Irish Evangelical Society, and of the Irish Congregational Union, have concurred; and though located at a distance from each other, are prepared to act, in accordance with the advice so deliberately given, as one body in relation to their one object; viz., the enlightening of Ireland with regard to the nature of true religion, and as to the nature also of that polity which we regard as delivered to the churches of Jesus Christ in the New Testament. The agents already under the direction of the Committee of the Irish Evangelical Society will for the most part so remain; but others will be added to the number, who will be under the direction of the Committee of the Irish Congregational Union, and two-thirds of the expence incurred for the support of every such additional missionary employed by the Union, will remain to be defrayed by the Committee in London.

The Committee of the Irish Evangelical Society rejoice in prospect of the harmony which is thus to pervade the future operations of Congregationalists in regard to Ireland; and gladly anticipate, as the effect of this arrangement, that the labours of the Congregational evangelist will be extended much more widely and effectually among the people of that deeply necessitous land. But the Committee must not conceal from their friends that there is little room to expect that these larger anticipations will be realized, except as larger resources should be made available to the Committee in London for the prosecution of these objects. Persons who do not know the social and religious state of Ireland somewhat intimately, can know little of the difficulties with which Congregationalism has to struggle in that quarter, both from the bigotry of Roman Catholics, and the hostility of nominal Protestants. The speedy formation of many churches in Ireland of our order, that will be capable of supporting their own ministers, or of doing any thing very considerable toward that object, is not to be expected. Ireland is still for the most part a field for the missionary and evangelist, and the support of such labourers must depend, not on the people to whom they minister, but on those who send them forth in that character. The income of the Society last year was about £2350. Its expenditure upon its existing sphere of operations was £2996. It is plain, therefore, that if there is to be any enlargement of effort, there must be an enlargement of means.

The Committee of the Irish Evangelical Society do not feel themselves called upon to adopt any impassioned appeal on this occasion. The motives to exertion are most apparent, and most urgent. Our credit as British Congregationalists; the claims of the humble, laborious men who are employed as our agents; the amount of good accomplished by them; the still greater amount of good which they are every where stimulating others to do; the comparatively feeble hold which our principles have taken upon the Irish people; the opposition with which they have to contend in that country; the many wrongs which Ireland has received from the hands of Britain;

her juxtaposition with our own shores; the participation of her people in our own allegiance and birthright, and the perishing state of millions of her population:—these are all facts of such a nature, that upon a properly disposed mind they will tell the more powerfully for being told plainly and calmly. Hitherto the Congregational churches of Britain have done little, very little, for Ireland. This little, too, has been done by the few among our churches. By the many nothing has been done. The exception has been to extend a small measure of assistance; the rule has been to leave unhappy Ireland to bleed, and suffer, and perish, not only unaided, but as though unpitied—utterly forgotten! Shall it ever be thus? Or is the time, the set time, come to consider her state, and indeed to help her?

Its adoption and printing was proposed by Drs. Redford and Morison, and agreed to.

The Rev. Algernon Wells, one of the Secretaries of the Colonial Missionary Society, was then desired by the Chairman to read the statement of the affairs of that branch of British Missions prepared by its Committee for the information of the meeting. That was done as follows:—

Memorial on the Claims of the Colonial Missionary Society, in connexion with the Congregational Union of England and Wales, presented by the Committee to the Adjourned Meeting of the Eleventh Annual Assembly of the Union, held at Nottingham, on Thursday, the 21st of October, 1841.

The Committee of the Colonial Missionary Society feel fully justified in claiming on its behalf a foremost place in the objects demanding the liberal and energetic efforts of the Independent churches. Its importance and interest are very great. The warmest sympathy and the soundest judgment of British Christians unite to regard the Colonies of the Empire as a most favourable, necessitous, and important scene for missionary effort. Perhaps no equal number of the human family can now be any where found, placed in circumstances rendering it so obviously, and so strongly desirable, that they should be imbued with pure religion as the British Colonists. Perhaps no other body of Christians has on the whole motives so urgent, and encouragements so great, for energetic enterprise in the Colonies, as the Independents. There is probably no effort now pressing its claims on our churches, of which it can be so truly said, the present is the golden opportunity; what is done must be done quickly; that may now be done which in a few years will be quite impracticable; timely exertion in the beginning of a Colony will easily secure ground, which if then lost, the most strenuous subsequent exertions will never recover. Nor is there any department of labour for the spread of religion in our time, that more, if so much, requires to be well done, as well as quickly done, than missions in the Colonies. There, sure foundations must be laid on just principles by able men; and in a state of society very peculiar, very difficult, the honour of religion needs to be sustained by the ability as well as by the consistency of its ministers.

Providence has subjected to the British crown vast regions of the globe in the new world beyond the Atlantic, and in the bosom of the Pacific, unknown to Europe till that signal epoch in human history, the period rendered illustrious by the reformation from Popery. Then the world started on a new career. From that period, date the emancipation and energy of the human mind—the recovery and the spread of the previously lost religion of Christ. During the three centuries that have since then rolled away, in part by discovery, in part by conquest, God has given to Britain wide territories in North America, and Australasia almost entire. Discovery has completed its work, and removed ‘terra incognita’ from the map of the globe. War, if not at an end, will be, it is hoped, no more waged by Britain for conquest. Colonization now commences her work. The same hand that gave these fair regions to Britain, forces out her sons to occupy the wide inheritance. Not, indeed, that the present is the first commencement of European Colonization in the New World.

Would, indeed, that it were! that the crimes and horrors perpetrated during three centuries by the nations of Europe on the 'Sons of the soil,' in every land of which they took lawless possession, had never been committed, or could be blotted from the page of history! But colonization on humane, and just, and wise principles, is but in its commencement. In this view it can scarcely be said to have commenced. The government, and the Christian public of our country must awake to their duty, and put their hands to the enterprise, as they have never yet done, if the spread of the English people is indeed to bless, rather than to curse, the world.

But they will spread. They must spread. The crowded and increasing population of our country must render the expatriation of many an equal benefit to those who go, and to those who remain. Crises of monetary derangement, and mercantile difficulty, plunging multitudes into bankruptcy, and deterring an equal number from commencing or continuing trade in a state of things so precarious, and often so disastrous, must spread British capital and industry through her Colonies. Unequal political institutions, and social depression and disadvantage for conscience sake, must cause many to bend their way to settlements where freedom may be the social as well as the statute law. As war has so long ceased to furnish appropriate employ for the restless energies of the enterprising, they must in great numbers be impelled to emigrate. Ere long the British government, finding neither in corn laws, nor in poor laws; neither in commercial treaties abroad, nor in police regulations at home, adequate safeguards for unequal social interests, which yet it can neither alter nor adjust, must in the end direct and assist emigration with vigour on a large scale. Englishmen, Irishmen, and Scotchmen must emigrate, and that in growing numbers. The Colonies will be the safety of Britain, as they are the hope of the world. And looking at the whole question, it is only matter of regret that so few, and especially so few religious persons, leave this land for the Colonies; most of all, that the religious people who do emigrate, do so without system, concert, or union; scatter when they ought to unite; are feeble where they might be strong; and desolate when they might dwell with their own people.

Nothing can be conceived more important than the question of religion, when, in such an age as ours, a people leave this land of light and liberty, to form themselves into new communities on distant shores, and to deposit in the institutions and observances they first adopt, the germs which, expanding with the growth of the people, will determine the future character, destiny, and influence of great nations. Who can fail to perceive this? The Romanist has perceived it; and the activity of his church is perhaps greater in the vale of the Mississippi than in Italy itself, in New Zealand than in Spain. Our Episcopalian, Presbyterian, Wesleyan brethren have perceived it. They are all in energetic activity amidst every scene of British colonization. It is doubted whether our own body, which has come latest on the field of action, is not also most feeble and slow in prosecuting the efforts it has at last entered upon. Yet the voluntary question, and all views on the true nature and laws of the kingdom of Christ, will be settled rather in Canada than in Scotland, in Australia than in England; by the activity of Christians in young nations, rather than by their struggles in old countries; by sending devoted ministers in adequate numbers to the British settlements, rather than by adjusting church-rates or veto laws at home.

No class of persons can be placed in circumstances where the ministry and ordinances of religion are more obviously and pressingly required than British emigrants. Many have carried with them bitter remembrances of the sin or folly that compelled them to leave their native land. Many have their hearts saddened with sorrow, and with the recollection of prosperity blighted, and substance lost. All in their distant sojourn will be often visited with pensive and subduing thoughts of their dear native soil, the scenes of their early days, the kindred and friends beloved.

from which they have parted, never to return. Much toil and many hardships must generally be undergone. The circumstances in which they are placed must tend to roughen manners, to hinder devotion, to render difficult the education of the young, to interrupt the observance of the Sabbath, to diminish the force of social restraints, and the beneficial influence of general opinion. How blessed to a people in such circumstances the public labours, the pastoral attentions, the sympathy, counsels, and reproofs of a faithful ministry! How sweet to them, in a degree not to be felt in this land of ease, by professors nursed in security and abundance, the Bible, the Sabbath, the voice of prayer and praise! Yet, the scattered settlers over the wide regions of Canada and Australia, are most destitute of this sweet solace of care and toil. In some instances, months, even years, have been passed without hearing a sermon, by those who in their native land enjoyed and valued the means of grace. In some districts the observance of the Sabbath has been almost unknown—the sacred day has been spent in toil—undistinguished from others, unhallowed, unblesed.

There is a loud call on the Independent Churches to devote an increased portion of their energies and resources to this work. They owe it to their peculiar principles, which have an especial adaptation to the habits, interests, and institutions of Colonial Society—to the great common cause of religion, patriotism, and philanthropy, in which they have so deep a stake—to their brethren already labouring in the Colonies, who are prosecuting their labours with great energy and success; and are most earnestly soliciting additions to their numbers, and strength—to the numerous members of their Churches and Congregations in the Parent Land, who have gone to those far regions, and who cry to their brethren at home to care for their souls. While enlightened views of the future greatness and influence, on a wide scale in human affairs, of the nations into which these colonies will grow, point to them as the land of promise for the Church and the world in the last times, Christian wisdom and foresight will say, sow your seed in the Colonies—plant your principles in the Colonies—bestow your timely energies and efforts on the Colonies—there is room for their growth and power—there they will be found after many days—there they will not be blighted and withered by the overspreading shade of ancient superstitions and hierarchies. The hand of God has there prepared a virgin soil, and ample regions, where, to say the least, our principles may find a fair field, and start on equal terms to be tested by adequate and favourable experiment.

The Committee of the Colonial Missionary Society have thought it needful to be governed by prudence in the management of its affairs. It is possible they may be thought open to censure for excess of care; but they saw many older institutions involved in difficulty—they found the public sympathies and resources to a great extent pre-occupied by other objects, the support of which they could not wish to see diminished—they clearly saw that great care, and a high standard, in the selection of agents, were indispensable—they by degrees ascertained that the expectations at first entertained of the ability of the Colonists soon to undertake the entire or chief support of the pastors sent to them, had been to a great degree erroneous. The Committee, therefore, have deemed it wise to assume permanent responsibilities with care, and slowly—to accomplish a little well, and on sound principles, rather than to undertake more with risk and uncertainty—to avoid with especial caution the establishing in the minds of the Colonial Congregations, gathered by the labours of their missionaries, the expectation that their pastors could be permanently sustained by the funds of the Society. Yet, after all, truth requires the avowal, that the difficulty of obtaining well-qualified missionaries has, more than any other cause, retarded the movements of the Committee, who would not have shrunk from incurring additional pecuniary responsibilities for the support of other brethren in the Colonies, such as those who now labour in Adelaide, or Quebec; Toronto, or Sydney; Port Phillip, Montreal, or Van Diemen's Land.

The Committee add the expression of some views and desires relative to this most interesting and important section of the British Missions confided to their care. They earnestly wish to see the mind of the Independent brotherhood turned to the Colonies—fixed on them—duly impressed with their importance—occupied thoroughly with the idea, the Colonies are our field. There of all the world we ought to work; to sow our principles; to plant our Churches. They wish to see our body taking hold of the Colonies, and establishing a connexion with them in all practicable methods. Some of our wealthy brethren might, with equal advantage to themselves and to the public cause, obtain property in them; others might establish mercantile relations with them; many should emigrate to them, and where possible, in groupes, in parties, for mutual support in their interests both temporal and spiritual; to form the nucleus of churches, to be the coadjutors of ministers, and the basis of religious action and enterprise. They wish to see a greater spirit of self-denial, and larger views among our ministers, especially our younger brethren in relation to the Colonies. The Colonies present to men of such purposes, a fine field. There they might exert an influence, and perform a work for the cause of Christ, not to be realised, perhaps, in even the selectest stations in the father-land—torn with strife, over-crowded with competitors, and obdurate with prejudice. But they forbear. They recal expressions that might seem to disparage venerable and beloved England. They remember that the Colonial enterprise is but a branch of British Missions. England, Ireland, and the Colonies combined, present the appropriate sphere for the exertions of the British Congregational Churches. They must still manfully, or rather Christianly, bear witness for Christ and truth, in this land of aristocracy, of hierarchy, of superstition, of pauperism. They must encounter the like evils, in their far more deadly forms, in blighted Ireland—while the scattered abroad, and the crowded at home—the new world of our hopes in the Colonies, and the old world of our affections at home, receive each its appropriate share of our prayers, our efforts, and our sympathies. “Then God, even our own God, shall bless us—God shall bless us, and all the ends of the earth shall fear him.”

At the close of an interesting conversation, its adoption and printing was proposed by Messrs. Gallaway and Prust, and ordered.

It was then moved by the Rev. H. L. Adams, of Newark, seconded by the Rev. J. H. Rook, of Faversham, and unanimously agreed to:—

“That this meeting fully responds to the statements of the papers now considered, on the pressing claims of the important societies for which they plead; and that the brethren present are deeply impressed with the necessity of immediate and vigorous efforts to provide the funds required for British missions, and pledge themselves to co-operate in the proposal for obtaining collections on the last Sabbath of the present month, or at some early opportunity, if inconvenient on that particular day; and in all other practicable efforts for the same object.”

The hour of adjournment having arrived when this resolution was adopted, prayer was offered by the Rev. J. A. James, and the benediction was pronounced by the Chairman.

The ministers and delegates then proceeded to the Exchange Rooms where, as on the preceding day, an hospitable entertainment was provided for them.

Dinner being over, business was resumed, and the Rev. J. A. James, of Birmingham, moved, and the Rev. J. Burnett, of Camberwell, seconded, the following resolution, which was adopted with grateful unanimity:—

“That the meeting cannot separate without recording its sense of the kind invitation of the brethren of the Nottingham Association, which originated the proposal, that the proceedings now closed should take place in this town; and of the abundant hospitality and fraternal courtesy with which the pastors and churches of Nottingham have welcomed all the brethren present, who, on retiring to their respective homes,

carry with them a most pleasing remembrance of their visit, and leave the expression of their affectionate prayers and cordial thanks."

The Rev. Dr. Alliott responded to the resolution on behalf of the pastors and brethren of the town of Nottingham, and of the County Association; and concluded his address by moving the following resolution; which having been seconded by the Rev. Thomas Scales, of Leeds, was unanimously and cordially agreed to:—

"That the meeting presents to the beloved brethren, the Rev. Dr. Morison and the Rev. W. H. Stowell, its cordial thanks for the able and interesting addresses delivered by them to the numerous and attentive auditory assembled in Friar-lane Chapel, on the evening of yesterday."

Dr. Morison, for himself and Mr. Stowell, acknowledged the resolution.

The Rev. J. Blackburn then moved, and the Rev. A. Wells seconded the following resolution:—

"That the meeting now performs the pleasing duty of presenting to its honoured Chairman, the Rev. Richard Elliott, the assurance of its most affectionate, respectful regards, and its thankful acknowledgments of his most valuable services, in presiding with so much ability and urbanity over all its proceedings."

The motion having been put by the proposer and carried,

The Chairman made a brief and appropriate acknowledgment.

The services were closed by a public meeting in aid of British Missions, held in Castle-gate Meeting on Thursday evening, the 21st October. In the unavoidable absence of Sir C. E. Smith, Bart., the Rev. R. Elliott, the Chairman of the annual assembly, presided. The service commenced with devotional exercises, conducted by the Rev. Dr. Morison, of London.

Addresses were then delivered in support of the Home Missionary Society, by the Rev. Thomas Stratten, of Hull; of the Irish Evangelical Society, by the John Burnett, of Camberwell; and of the Colonial Missionary Society, by the Rev. George Smith, of Plymouth.

At the close of these effective addresses, the following resolution was moved by the Rev. Dr. Redford, seconded by the Rev. J. A. James, and adopted unanimously:—

"That on closing the important proceedings of this evening, the meeting records its deep conviction, that vigorous efforts and liberal contributions in support of British Missions are among the very first and most indispensable duties of the Congregational churches of this favoured country; and that the meeting presents to the respected Chairman, and to all the brethren who have assisted in conducting the proceedings of the evening, a testimony of its approval and gratitude for their valuable services."

In seconding this resolution, Mr. James availed himself of the opportunity to deliver to the assembly a most appropriate closing address, full of solemnity and affection, on the importance of serious care for the salvation of our own souls. After so much attention to general considerations and public duties; and after so many forcible appeals in behalf of the souls of others, this address was as seasonable as it was solemn, and filled up what was lacking to complete and seal the proceedings it closed.

Mr. James then concluded with prayer, the Chairman giving the benediction; and the numerous and most respectable meeting separated, we believe, under the influence of a spirit of concord, devotion, and benevolence.

OPENINGS OF NEW CHAPELS.

GREAT GEORGE STREET CHAPEL, LIVERPOOL.—The first Independent chapel in Great George-street was the result of the brief but eminently successful labours of the Rev. Thomas Spencer, who, before he had attained to his majority, preached the Gospel in that town with such sweet, persuasive eloquence, as to interest and impress the minds of multitudes. On the 15th of April, 1811, that lovely youth laid the foundation of that chapel in which he was never to minister, for within four short months his services on earth were closed. He was drowned while bathing in the Mersey, on Monday morning, the 5th of August. The spacious chapel (96 feet by 65 feet) was completed, and the church and congregation, who originally assembled at Newington Chapel, removed to their new house of prayer, and invited the Rev. Thomas Raffles, then of Hammersmith, to occupy its pulpit. He preached his first sermon in Liverpool on the second Lord's-day in November, in that same year, just thirty years ago. On Wednesday morning, February 19th, 1840, that "holy and beautiful house was burned up with fire," and the congregation was compelled to seek a temporary place of worship in the theatre of the Mechanic's Institution. An elegant and still more spacious edifice has been raised upon the same spot with remarkable rapidity, and with a zeal and taste most creditable to all concerned. The site is at the junction of two roads, Great George-street and Nelson-street, which form an acute angle, for which the former chapel, being a parallelogram, was obviously unsuited, and though it was a noble interior, yet its bald and tasteless front offended the eye of every observer. The liberality of the people has enabled the architect to obviate this inconvenience by the erection of a circular vestibule, 25 feet in diameter, which he has surrounded by ten beautiful Corinthian columns, 33 feet high, each shaft being fluted, and of only *one stone*, a circumstance, we believe, unprecedented in English architecture. This portico is the general entrance, forming a vestibule to the area of the chapel, and having a double geometrical staircase, which conducts by a handsome flight of stone steps to the ample galleries. The front walls and flanks are of free-stone, and the latter are decorated with ten pilasters, to correspond with the front elevation. The interior is fitted up with equal taste, and the pulpit, which, we hear, is after an elaborate design, is, together with the staircase, of Dantzic oak. The extreme length of building is 127 feet, and the breadth 66 feet. There is pew accommodation for 1750 persons, besides the children's galleries. The entire front resting on a base, which is ascended by a flight of eight steps, has a noble appearance, and the whole building is regarded as an architectural ornament to that handsome town.

This memorial of the devotedness of the people to their principles was opened for Divine worship by a series of public services, which were commenced by a special prayer-meeting on Thursday morning, October 21st, at seven o'clock, and though the weather was exceedingly inclement, yet this meeting was very numerously attended.

At half-past ten the chapel was crowded, and Dr. Raffles conducted the devotional services, and implored the presence and benediction of God to rest upon all the solemnities of his people there.

Dr. Fletcher, of Stepney, preached from Hag. ii. 9—"The glory of this latter house, &c.," which discourse a Liverpool newspaper characterized as a specimen "of the noblest style of pulpit eloquence, and alike remarkable for the intellectual vigour of its reasonings, the fertility of its illustrations, the classical eloquence of its language, and the elevation of its sentiments and spirit."

About 350 persons sat down to an elegant but brief repast in the schools beneath the chapel, amongst whom there was a large body of ministers of our own and other denominations.—Dr. Byrth, rector of Wallasey; Dr. Beaumont, Wesleyan connexion; Mr. Birrell, Baptist minister, &c.

The afternoon service was commenced by the Rev. J. Ely, of Leeds, and the sermon was preached by the Rev. John Kelly, of Crescent Chapel. "This discourse," says the same journalist, "was marked throughout by that force of reasoning, closeness of application, intensity of purpose, and zeal for truth, which form the uniform characteristic of his preaching and his life."

The chapel in the evening was crowded to overflowing by multitudes, who came to hear the faithful and heart-searching ministrations of the Rev. James Parsons, of York, and they were not disappointed. He delivered a powerful and impressive discourse, that was eminently calculated for usefulness.

The special services were resumed on Lord's-day morning, when Dr. Raffles, by the earnest desire of his people, occupied his own pulpit. Although the weather was most unpropitious, yet the chapel was crowded, not only by members of his own congregation, but by gentlemen of other denominations, who were present to express their respect for his character and services. His text was, 1 Cor. ii. 2, "I determined not to know any thing amongst you, &c." "Rather," said he, "than any other doctrine should be preached here, let this tongue cleave to the roof of my mouth, and this stately edifice sink again, a mass of flaming ruins." At the close of an eloquent sermon, he expressed in animated and touching terms his grateful sense of the attachment and generosity of his people.

In the evening, Rev. J. Harris, D.D., president of Cheshunt College, preached. Such was the curiosity to hear this gifted minister, that crowds were unable to gain admittance; and Mr. Stowell, president of Rotherham College, preached in the Lecture Room to a great congregation that was not able to enter the chapel. The Doctor preached from Isa. lvii. 15th verse, with lxvi. 1, 2 ver. The discourse is described as "a very finished and eloquent composition, evincing a large intellectual grasp, a poetical imagination, and the finest taste, in addition to the higher qualities which enable the sound orator to impress Divine truth on the hearts of his hearers."

The closing service was on Monday evening, when Dr. Halley, of Manchester, addressed an impressive and able sermon to a full congregation. The aggregate amount of the collections was £500, and the services appear to have delighted and instructed the multitudes that attended.

Most cordially do we congratulate the pastor and people of George-street Chapel, that they have reared for God a house that bears some proportion to their own circumstances and standing in society, and we are persuaded that while they naturally feel much complacency in possessing so beautiful a place of worship, they are well aware that "there is a glory which excelleth," and without which "Icabod" may be engraved on its entablature.

We ought to add, that in the vestibule, opposite the entrance, there is a monument of chaste design, to the memory of the youthful and lamented Spencer.

CHESTER STREET CHAPEL, WREXHAM. This new and commodious place of worship was opened April 21st, 1841, for the use of the church and congregation under the pastoral care of the Rev. J. Pearce, when the Rev. William Jay, of Bath, preached in the morning and evening. The devotional exercises were conducted by neighbouring ministers. On the following Sabbath the Rev. Samuel Fletcher, of Manchester, preached in the morning and afternoon, and the Rev. Dr. Raffles, of Liverpool, in the evening. On the next Tuesday evening the interesting services were concluded by a sermon from the Rev. Samuel Luke, of Chester: very liberal collections were made after each of the above services. On the previous Good Friday not less than 500 friends assembled to a tea party at the opening of the spacious school-rooms beneath the chapel; when deeply interesting addresses were delivered by the Rev. C. M. Birrell, of Liverpool, the Rev. R. Browne, and the Rev. G. Sayce, of Wrexham, and other ministers and friends.

The chapel has been built by voluntary contributions, and persons of the highest

respectability in the town and neighbourhood have shown their kind and liberal feeling by subscribing towards its erection. Amongst others are the names of Lord Mostyn, the late Sir W. W. Wynn, Bart., and Sir Robert Cunliffe, Bart., for the handsome sum of £20 each. The other dissenting congregations in the town kindly co-operated, and the most respectable inhabitants in Wrexham and neighbourhood generally contributed towards the objects.

The building is in the Ionic style of architecture, having a portico of six columns twenty feet high, extending along the entire front. It stands apparently upon a basement six feet high above the level of the street, approached by steps, which gives it considerable architectural effect. By raising the floor of the chapel six feet above the level of the street, and sinking the school-rooms six feet below that level, lofty school-rooms are attained, which are dry and well lighted. The school-room is divided by a moveable partition, and is used for Sabbath schools, and also for a boy's day school, which is conducted on the British system. The chapel has been erected by designs from Mr. Edward Welch, architect, of Liverpool, one of the architects of the Birmingham Town-hall, and has been well executed by Mr. Michael Gummow, builder, Wrexham, at a cost of upwards of £2000, beside £200 incurred in obtaining a lease from Dr. Daniel Williams' Trustees, which they could not grant but through the Court of Chancery. It will accommodate 600 persons with seats.

The following particulars connected with the early history of Nonconformists in this town, are extracted from an address delivered by the Rev. J. Pearce, at the opening of the school-rooms, and will be interesting to Congregational Dissenters.

"It was during the times of bitter persecution that the cause of nonconformity took its rise in Wrexham. Walter Cradock, who had been cited to Lambeth by Archbishop Laud, for refusing to read the Book of Sports, having been deprived of his curacy at Cardiff, and severely reprimanded, came to this town. Here he preached in the Established Church for twelve months; and his ministry was blessed to the conversion of many; but his faithfulness gave offence to some, who were the occasion of his being expelled from the church. He afterwards preached in the houses and streets of the town, and the people flocked to hear him. He was joined by three other nonconformist ministers of eminent piety: Mr. Wroth, Morgan Lloyd, and Vavasor Powell, and by these the first dissenting church appears to have been formed in this town, as early as 1641. In its early history it seems to have embraced Presbyterians, Baptists, and Independents, who were many years subject to cruel persecutions, and suffered with great patience the fiery trials they were called to endure for conscience sake. From 1660 to 1667 they were accustomed to meet together in the dead of night, and in concealed places, for prayer and religious exhortation. Often did they thus privately convene themselves together to encourage and comfort each other, and mingle their tears and prayers at the throne of grace. In the year 1667, Mr. John Evans, an ejected minister from Oswestry, was ordained here as a nonconformist minister, and for many years he kept secret meetings in his own house. He died in the 72nd year of his age, expressing strong faith in the Lord Jesus Christ, the only rock of his hope, and refuge of his soul; and was a minister in the town forty years. Up to the year 1692 the Nonconformists worshipped in different places, as circumstances would allow. At this period Dr. Daniel Williams, a native of the place, built the first dissenting chapel, in the town, on his own ground, the site of the present place of worship, for the accommodation of the Presbyterians. After the death of Mr. John Evans, a call was given to his son, afterwards Dr. J. Evans, to take his father's place. He accepted the invitation, and was ordained minister of the congregation in this chapel in the year 1702. Several ministers took part in his ordination, amongst others, Mr. Matthew Henry, who observed of Mr. Evans, that God had endowed him with extraordinary gifts. He was the author of the sermons on the Christian Temper, of which Dr. Watts says, "My worthy friend, Dr. Evans, has sent forth the most com-

plete summary of those duties which make up the Christian life that has been published in our age." He removed to London, where he was joint pastor with Dr. Williams, and afterwards his successor. He was born in Wrexham, and died rejoicing in Christ, declaring that he was fuller of comfort and happiness than he was able to express. Mr. Evans was succeeded by the Rev. John Kenrick, Wynnhal, near Ruabon. He was a faithful and devoted minister, and an eminent man of God. During the early part of his ministry, he with his friends were likewise the subjects of great persecution, and in 1715 witnessed the destruction of their chapel by a high church mob. The whole account of it is preserved in his diary, which is a most interesting historical document, illustrative of the spirit of the times in which he lived, and is still retained in his own hand-writing. The following is an account from the same diary of a pious layman, connected with the place. "1st Oct. 1715. Our good friend Mr. Hugh Roberts died, a faithful, useful, judicious Christian, who laid himself out unweariedly to do good. He obtained a good report of all men, and of the truth itself, of whom I can safely say to his honour that he, having served his generation according to the will of God, fell asleep. I have none likeminded who naturally care for the things of Christ. A great loss to all North Wales. 'Help Lord for the godly man faileth.' We shall daily feel the loss of him under our present circumstances. Our meeting-house being destroyed and our troubles increased." The chapel was rebuilt by government in 1716. The Rev. J. Kenrick died in 1744, having been minister of the congregation 40 years. He was succeeded by the Rev. Francis Boulton, who had previously been for a short time co-pastor with the Rev. Job Orton: he also continued minister of the people 40 years. The Rev. W. Browne, as his assistant and successor, continued minister 37 years, and was succeeded by the present minister in 1820.

AMBLESIDE, WESTMORELAND.—In this town, beautifully situated at the head of Windermere, having, with circumjacent villages, a resident population of from 1800 to 2000 persons, and resorted to in the months of summer and autumn by a very large, and annually increasing number of visitors, there has been, hitherto, no provision for public worship and instruction for any class of dissenters from the Established Church. In the spring of 1839, a few persons agreed to meet for these purposes in a private dwelling, and from that time have constantly enjoyed the preaching of "the truth as it is in Jesus." Much attention was soon awakened, an earnest desire to hear the Gospel was manifested; God gave testimony to the word of his grace, and sinners were turned from darkness to light. In November, 1840, with the concurrence and assistance of the pastors and delegates of Congregational churches, in neighbouring towns, a church was constituted, which now includes 30 members. The necessity of providing accommodation for the rapidly increasing church and congregation, has rendered obvious the propriety and duty of erecting a chapel. A suitable site having been purchased, and presented by Thomas Wilson, Esq., of London, a commodious chapel has been built, and on October 27th and 28th, it was publicly dedicated to the worship of Almighty God. It is a neat and elegant structure, measuring in the interior 48 feet by 33 feet, besides a spacious entrance, lobby, and vestry. In the basement are school-rooms, light and airy, capable of accommodating 200 children, and a convenient residence for a chapel-keeper. The entire cost of the building, with the requisite fittings and furniture, is £1000, towards which somewhat more than £900 have been voluntarily contributed.

The opening services were attended by large and respectable congregations, and were characterised by much solemnity, and by deep and hallowed impression. Sermons were preached by the Rev. William Brewis, of Penrith; C. H. Bateman, of Sedburgh; Archibald Jack, A. M., of North Shields; R. G. Milne, A. M., of Whitehaven; and Robert Machray, of Dumfries; and prayers were offered by several neighbouring ministers.

NEW CHAPEL, LIMEHOUSE.—On Wednesday, October 6th, a neat and commodious chapel for the accommodation of Congregational Dissenters, was opened in the populous parish of St. Anne's Limehouse, where there is no other place of worship connected with that body. The Rev. A. Reed, D. D. preached in the morning, and the Rev. G. Clayton, in the evening. In the afternoon, after dinner, the company were addressed by the Revs. J. Fletcher, D. D., A. Reed, D. D., J. Burnet, and John West. The cost of the building, exclusive of the ground, which was a gift, is about £1800. It seats about 700 persons; and is put in trust in the names of fifteen trustees.

ORDINATIONS, ETC.

On Wednesday, August 25th, the Rev. Frederick Pollard, late of Homerton College, was ordained to the pastoral office over the church and congregation assembling in the Independent meeting, Saffron Walden. On the evening preceding, the Rev. George Clayton, of Walworth, delivered an introductory discourse. A meeting for prayer was held in the vestry on the Wednesday morning, at 7 o'clock. The ordination services were commenced by the Rev. Josiah Wilkinson, Baptist minister, of the same town. The Rev. Joseph Morrison, of Stebbing, explained the nature of a Gospel church. The Rev. J. A. Hopkins, of Newport, asked the usual questions. The Rev. Dr. Pye Smith offered the ordination prayer, with laying on of hands. The Rev. Robert Vaughan, D. D. of Kensington, gave the charge, from 1 Tim. iv. 16.; and the Rev. Samuel Thodey, of Cambridge, concluded with prayer.

In the afternoon, nearly one hundred gentlemen dined together. Thomas Spurgin, Esq., mayor of the borough, and a member of the church, occupied the chair. Interesting speeches were made by Drs. Smith and Vaughan, the Rev. Messrs. Morrison, Thodey, and others. In the evening, the Rev. George Clayton preached to an overflowing congregation, from Col. i. 7. All the services of the day were numerously attended, and many proofs of the Divine presence and blessing were, it is hoped, enjoyed.

On Wednesday, the 15th September, the Rev. Joshua Clarkson Harrison, late student in Homerton College, was ordained to the pastoral office over the church assembling in Edmonton and Tottenham Chapel. The Rev. S. A. Davies, of Enfield, commenced the services by reading the Scriptures, and prayer. The Rev. A. Wells, of Clapton, delivered the introductory discourse from John i. 19, 22, showing that Dissenters possess a valid and orderly ministry; the Rev. Dr. Henderson, of Highbury, asked the usual questions, to which the Rev. H. Pawling, of Winchmore-hill, replied on behalf of the church, and received the confession of faith from the young minister. The Rev. Dr. Pye Smith, of Homerton, offered the ordination prayer; the Rev. John Clayton, of the Poultry chapel, (Mr. Harrison's pastor,) gave the charge from Isaiah lxi. 1.; and the Rev. J. J. Davies, Baptist minister, of Tottenham, concluded with prayer. In the evening, after reading and prayer by the Rev. W. S. Palmer, of Hare Court, the Rev. James Hill, of Clapham, preached to the people from Rom. xv. 30. The addresses were all marked by appropriateness and beauty, and all the services possessed a tender and solemn interest. May the prayers then presented be abundantly answered, and the impressions produced, never be effaced.

The Rev. Joseph Bottomley has removed from Richmond, West Riding, to Sowerby, in the same Riding of Yorkshire.

BRIEF NOTES ON PASSING EVENTS.

The past month has not been barren of events of deepest interest amongst foreign nations, as well as in our beloved country.

A second British armament reached the shores of CHINA in August last, under the command of Sir Henry Pottinger, who, there is little doubt, has long before this taken some decided measures with its infatuated Emperor.

The friends of peace and freedom will rejoice in the speedy termination of the civil outbreak in SPAIN, though all must deplore, that France, herself free by the force of successive revolutions, should be suspected of employing her position and opportunities against the liberties of a neighbouring nation.

The just acquittal of M'Leod at Utica has saved us from an angry collision with the UNITED STATES, while the surrender of Major Grogan to the American authorities by the Canadian government, will tend to abate angry excitement in the mind of the federal republic.

The King of PRUSSIA has ordered public collections to be made throughout the evangelical churches on behalf of the new bishopric that is to be set up at Jerusalem, and to which the Rev. M. S. Alexander, a converted Jew, has been consecrated, by the Archbishop of Canterbury, with an episcopal jurisdiction extending to Egypt, Abyssinia, Chaldea, and Syria! How this strange scheme is "to work," remains to be seen. His majesty calls the German evangelical church "the mother of all the evangelical confessions;" and it is asserted in the Prussian government journals, that in the arrangements, the king has not "consented to any thing contrary to the firm, common basis of the entire German Protestant Church." These notions will but ill accord with the lofty claims of an Anglican bishop: but it may be that the new missionary bishops are not to talk so loftily as some of their *lordships* of the colonies have done.*

In the kingdom of DENMARK religious liberty is but little understood, and some members of Baptist churches in that country have been most unrighteously persecuted with fines and imprisonment, for not bringing their little ones to the font of the Lutheran church. The Baptist Association of the West Riding of York deputed Messrs. Giles and Dowson to visit Copenhagen on behalf of their suffering brethren. They were admitted to an audience by his Danish majesty, whose mind seemed disposed towards religious freedom; but the Bishop of Zealand and the clergy are, in the true spirit of an Establishment, strongly opposed. We honour our brethren for their manly, Christian course, and doubt not that the things that have happened are for the furtherance of the Gospel.

The first topic we record relating to GREAT BRITAIN is the mercy of God to us, in not only sparing the life of our Queen, but in making her majesty the joyful mother of a healthy, hopeful son, now a Prince for Wales, and at some far distant day, we trust, a King for the whole British Empire, educated in the principles, and following the example of his illustrious mother.

Other circumstances have transpired that possess a painful interest. The census reveals the fact, that there are 163,000 uninhabited houses in England alone, and that the increase of the population has been checked in a manner that is extraordinary and alarming. Distress is very extensively diffused throughout the whole trading community, and the early approach of winter will doubtless increase it.

* The Bishop of Newfoundland, in addressing the Christian Knowledge Society, said, "Without unduly magnifying my apostleship!!" If this be the tone at Jerusalem, what is to become of the Greek prelate who, according to the apostolical succession scheme, now fills the chair of St. James?

That there exists in many minds feelings of deep disaffection, and purposes the result of depravity and desperation, is unquestionable. The mysterious destruction of the great Armoury in the Tower of London, and the incendiary attempts that have been made to fire the Horse Guards and other public edifices, are decided systems of this, and call on Christians earnestly to implore wisdom and integrity for our rulers, that, with the sagacity and firmness of statesmen, they may prepare those measures that shall be instrumental for our national deliverance.

Church affairs, both in England and Scotland, supply abundant matter for lengthened remark. The conformity of the Rev. Waldo Sibthorpe, once the Clerical Secretary of the Religious Tract Society, and still a Fellow of Magdalen College, Oxford, is a fact of the most admonitory character. True evangelical Protestants in the Church of England may now see whither the revised nostrums of the Laudean school will lead them, and at what peril to the truths of the reformation high church notions are to be taught. It will be curious to observe what Oxford doctors will do with Mr. Sibthorpe's fellowship. From the days of James II. till now they have stood upon their college rights as private foundations, to be regulated alone by the statutes of their founder. Surely they will discover nothing in the code of Bishop Waynflete against the popery of a fellow of his college. If the recusant retain his fellowship, where is their protestantism? and if he be expelled, where is the private constitution of their colleges—for he must be then cast out for national and not for college reasons. But perhaps Mr. Sibthorpe will relieve his brethren of the university from this ugly dilemma, by tendering his resignation. Time discloses what man cannot divine, and we shall very quietly await the development of that foul plot against the scriptural protestantism of England which has been devised in Oxford, and tacitly patronized by clerical cabals elsewhere, in the hope that it would afford another prop to a system that is shaken in its foundations, and assuredly destined to fall.

It seems that a commission of the General Assembly of the Church of Scotland has presented to her majesty's government a memorial, which has led to certain negotiations, which, it was alleged, tended to a compromise. The non-intrusion committee have therefore published resolutions, in which they declare the utter "impossibility of any measure being entertained or submitted to by the church which does not go the full length of securing to the church the liberty of carrying out the principle of non-intrusion."² In the mean time, another outbreak and popular feeling against the ordination of an intrusionist minister has occurred at Culsamond, where, in spite of the sheriff and rural police, the ministers were driven from the church to the manse, where they ordained the pastor in private. Such violence shows how much the spirit of this world is mixed up with the question, and how much that saying is forgotten, "The wrath of man worketh not the righteousness of God."

ANSWERS TO CORRESPONDENTS.

Favours have been received from Rev. Drs. Raffles, J. P. Smith, Alliott.

Rev. Messrs. J. Ely, J. Cooper, J. Sibree, Thos. Kennersley, W. Islip, J. Christy, E. Miller, T. Atkid, J. Pearce, J. Boddington, E. N. Davies, H. J. Rook, J. Pain. Thomas Wilson, Esq.

We sincerely condole with an esteemed brother on his recent bereavement, but he must excuse our declining to publish the obituary which he sent us, as it is not usual to publish any in our pages, excepting those of persons of public eminence.

The following errata, we regret to say, escaped our observation in the last number. Page 775, line 10 from bottom, for "diversion," read "division"—Do. last line, for "breath," read "breadth"—p. 776, line 9, for "funish," read "furnish"—p. 778, line 7, for "there," read "then"—p. 780, line 9, for "have," read "has"—Do. line 20, for "nation," read "native."

We have received several communications in reply to the query on pastoral authority, but have delayed their publication to make room for the close of other articles that it was desirable to terminate in the present volume.

SUPPLEMENT
TO THE
CONGREGATIONAL MAGAZINE
FOR
1841.

THE EDITOR'S EXPLANATORY REMARKS.

FIFTEEN years have elapsed since the pages of this Magazine exhibited for the first time in the history of our denomination a list of the churches and pastors in this country who maintain evangelical doctrines and Congregational church polity.

The Supplement to the Magazine of 1826 contained the first and necessarily very imperfect list; which was therefore corrected and enlarged, with a synoptical view of the state of other denominations in each county, in that of 1827.

In 1829 a list of our pastors and churches in each county again appeared, with an elaborate table and introductory observations, intended to explain and compare the numbers and efforts of the various denominations of British Christians. This was designed to assist inquirers after truth on the subject of the voluntary support of religion, and the Editor believes that it was not without its use in that vitally important controversy.

Corrections and additions were made to the list in the Supplement of 1830; and in that for 1831 appeared, for the first time, an alphabetical list of ministers of the Independent denomination, with the names of the seminaries at which they were educated.

This was preceded by a brief account of the public colleges and private seminaries that have been, or still are, connected with the Independent churches, and designed to remove the imputation, that they are indifferent to learning as a qualification for the Christian ministry.

The Supplement of 1832 was devoted to the ecclesiastical statistics of the city of London and its adjacent boroughs, a subject which was more fully illustrated in a lengthened series of papers in the volume for 1838, which the Editor believes was also useful to show the energy of the voluntary principle in the metropolis itself.

The last list of the churches throughout the kingdom was published in 1835, which was accompanied with the usual analytical account of the various denominations and their efforts in each county. The lapse of six years has made a revision of that list desirable, and the Editor will now proceed to state the specific objects he has in view in printing the mass of information he has now the pleasure to bring before his readers.

Firmly convinced that the formal and permanent association of ministers and churches within certain convenient limits can be maintained as a part of the Congregational polity, which is alike primitive and useful, it is his wish, by the present publication, to increase a knowledge of existing associations, and to advance their efficiency. He has, therefore, collected all the facts within his reach respecting the associations already organized, and has indicated by a mark, elsewhere explained, what ministers and churches are so associated. He has been further anxious to ascertain the date of the formation of the existing churches, or of the erection of their present places of worship, which, at the close, will enable his readers to test the progress of our body during the present century. Most of those dates are inserted on the authority of the Appendix to the first Report of the Commissioners appointed to inquire into the state, custody, and authenticity of registers and records of births or baptisms, deaths or burials, and marriages, in England and Wales, other than the parochial registers. And as our churches have confided to the custody of the Registrar-General a large collection of those invaluable records, the Editor has thought it right carefully to affix a mark to every church that has so deposited its registers, that when the present generation shall have passed away, there may be in many hands an index of easy access to those documents that now form part of our national archives.

The Editor has renewed his attempt to exhibit the places in which the present pastors were educated for the ministry, but regrets to record that the academical lists themselves, in several instances, are so meagre and defective, that this part of the document, he fears, will be far from complete.

On the subject of that depository he has some further remarks to offer, but they will be more appropriately introduced in another place.

The object of the present Supplement is, then, not so much to supply facts wherewith to assail others, as to record those which may enable us to understand our own circumstances, and improve them. The Editor is thankful to remember, that the Congregational churches have borne a full, unflinching testimony to their countrymen concerning the spiritual nature of the kingdom of their Lord and Master, and have fallen under no small obloquy and reproach for the same; the certain recompense of all those who dare to follow the example of the King of Martyrs. He ventures to hope, that now the churches will give themselves again to the edification and enlargement of that kingdom. It was during the long period in which statesmen, unfriendly

in their politics to religious equality, were at the helm of England's government, that our churches multiplied greatly. Should such another period of political and ecclesiastical conservative-ism be before us, it will be the duty of evangelical Protestant Dissenters, the Editor humbly conceives, to preach freely and fully the doctrines of the reformation—doctrines which, when faithfully proclaimed, will, blessed be God, always find a certain response in the hearts of the British people. Then will the churches of Christ perform their own primary and proper business, and will be prepared to say with Nehemiah, to any who would divert their attention from that imperative duty, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?"

It only remains for the Editor to state, that the following paper on a *New Division of England and Wales* is from the pen of the Rev. James Gawthorn, of Derby, who has illustrated his ideas by a skeleton map which has been engraved to accompany the article. The next paper contains the second and final report of the Commission of Registers other than parochial, which has been presented to parliament, but *not printed until now*.

This document is highly important, and with the introductory remarks must be interesting to the dissenting public at large.

These are succeeded by the lists of our churches in their respective counties, arranged in alphabetical order, and will be followed, if our space permit, by some general observations on our county associations, &c. Should, however, that not be the case, such a paper may be expected in the Magazine for January, 1842.

ON A NEW GEOGRAPHICAL DIVISION OF ENGLAND AND WALES FOR DENOMINATIONAL PURPOSES.

Illustrated with a Skeleton Map.

ENGLAND and Wales contain a surface of 57,552 square miles. This portion of the United Kingdom is differently divided for civil and ecclesiastical purposes. The chief civil divisions are circuits, counties, hundreds, wapentakes, tythings, parishes, townships, liberties, &c. The ecclesiastical divisions are provinces, dioceses, archdeaconries, parishes, chapelries, and peculiars. However well-suited these divisions might be to the times and purposes for which they were made, they are now attended with great trouble and expense. Some are inconveniently large, and others unnecessarily small. The county of York contains 5836 square miles, while Rutland has but 149. The shapes of the counties are in general extremely ill-formed, in numerous instances they run deeply into one another, and in many cases parts of one county are isolated, and embedded in several other counties. Most of the county of Durham lies to the south of Northumberland, but one part is half-way up the eastern coast of Northumberland, and

another portion is quite on the north of that county, and adjacent to Scotland, and is thus widely separated from the body of the parent county, by the whole length of Northumberland. What a needless expense of time, trouble, and money, is required to bring officers, jurors, witnesses, and prisoners, from the borders of Scotland, to the assizes in the city of Durham.

In most cases the boundaries of counties were determined by the course of rivers. At a period when a stream of water was a real impediment to the intercourse of two neighbouring places, when for the most part rivers were passed only over a solitary plank, or through dangerous fords, at a time when a map was a rarity, and the geographical knowledge of most men was confined to their own parishes, there might be a propriety, or even necessity, for making rivers the boundaries of counties, &c. But now, when, if we only mention the latitude and longitude of any part of the ocean, every school-boy can immediately point it out on the map, when good roads in every direction, and bridges at short distances from each other, render the intercourse of towns in adjacent counties as easy as between two places of equal distance in one and the same county, no such necessity exists. Whoever looks at a map of Lancashire, Oxfordshire, or Berkshire, will be convinced, that even chance, or hap-hazard, could scarcely have formed more ill-shaped districts.

Some difficulty would now attend a general re-division of the whole kingdom, but these, though considerable, would be but temporary, and would soon be compensated by the great and permanent advantages that would accrue. It is, perhaps, to be regretted, that a general measure of this kind was not adopted at the passing of the act to reform the national representation. The matter has not been altogether overlooked, and some partial legislation on the subject has taken place, but by no means suited to the necessity of the case. If there be political reasons why the government should continue the present awkward and unequal divisions and sub-divisions which now exist, there is no reason why voluntary societies should be confined to them. The Congregational Union, the Baptist Union, the Bible Society, the various missionary and other societies, might at once dispense with them, and adopt others incomparably better. The Wealeys have already done this with great convenience and advantage to their body—why should not other denominations and societies avail themselves of similar facilities?

In the following suggestions, the boundaries of counties are altogether disregarded; the sooner we disabuse ourselves of the prejudices and feelings which these antique and awkward figures have occasioned, the better we shall be prepared to adopt a more rational and convenient plan. In the consideration of this subject, both the size and the shape of the divisions should be regarded. If a country could be divided into squares with the exactness of a chess-board, it would be the most convenient imaginable, but as the general figure of our island, and the

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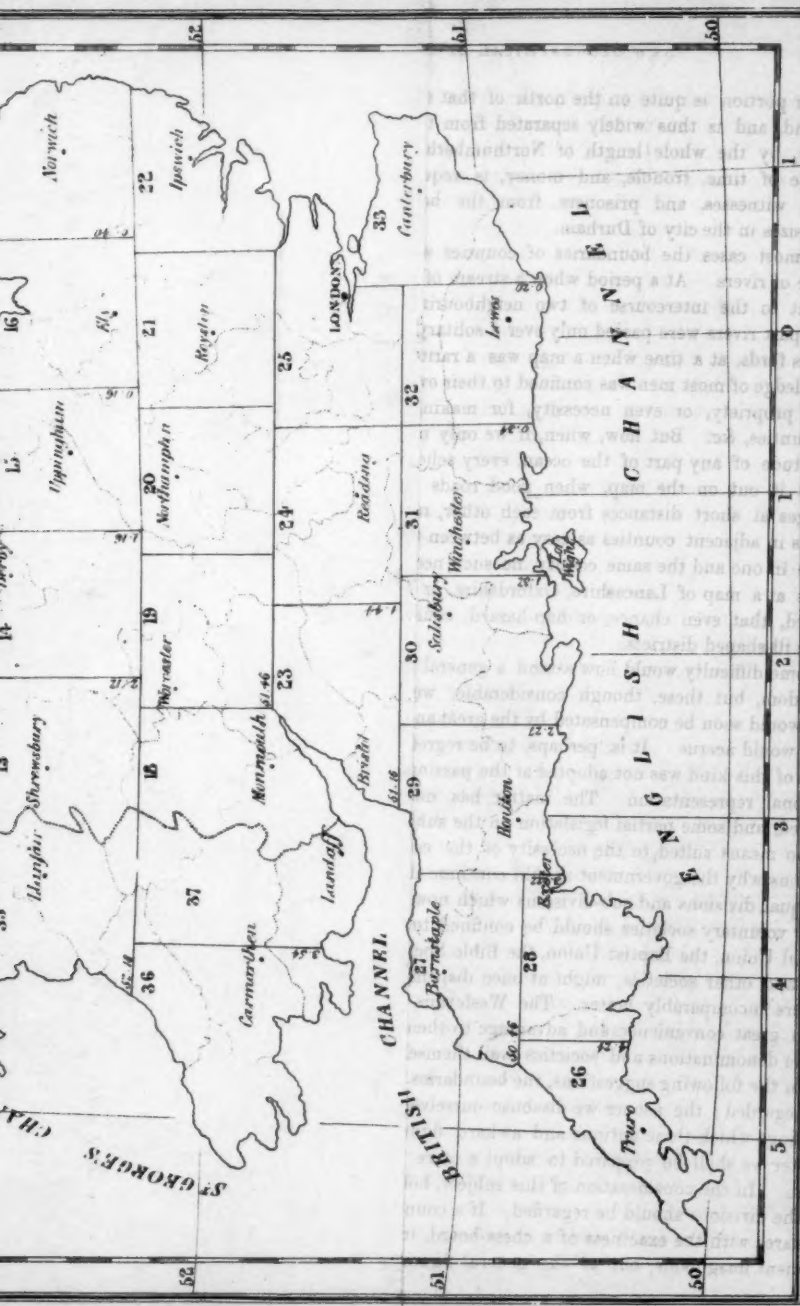
1997



ENGLAND

Bodbury

A simple outline map of England. A small dot is placed in the central-western part of the country, representing the location of Bodbury. The word "Bodbury" is written vertically next to this dot.



J. Bluckburn, Litho.
6. Batten Garden, Holborn.

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great irregularity of the coasts, make this impossible, an approximation to such a division is all that can be obtained.

Many persons are of opinion that the districts would be too large, if England and Wales, were divided into but five or six parts, as was proposed a few years ago. Perhaps from 1200 to 1600 square miles might be thought an area of sufficient extent for all practicable purposes, without exposing ministers and other persons to great trouble and expense in travelling. If England were divided into thirty-three, and Wales into four well-shaped districts, this number would be considerably less than that of the counties, yet the extreme points of a district would be much nearer to each other, than are the extremities of many of our present counties. On an average, an English district would contain about 1500 square miles, the side of such a square would be about 39 miles, and the diagonal about 54. Each district might be redivided into four sub-districts for the purposes of frequent and easy intercourse. Some such division of the country would be attended with many facilities and advantages.

The most material objection to the adoption of some such plan, would probably arise from the present existence of many county associations. From these associations many pleasing intimacies have been formed, and some useful co-operation has been secured. It would, therefore, require some sacrifice of personal feeling to relinquish these. But if a new arrangement afford facilities for greater public good, ought we not forego our personal predilections? And the new associations would quickly vocate new intimacies with all their friendships and sympathies, and thus form the basis for much more systematic co-operation of all the Congregational churches.

In the accompanying map, the boundaries of the districts (except those on the coasts) are described by longitude and latitude, as these are easily ascertained, and are unchangeable. In all these cases the direction of the meridian and of the parallel is preserved, so that any person can easily mark out all the districts, on any moderately sized map of England and Wales. It is not presumed that the outline here sketched is the best that can be devised. The districts here mentioned may be thought too large, or too small; other arrangements may possibly be advantageously proposed, but if this attempt lead to a more thorough consideration of a subject which the writer deems to be of great importance his purpose will be answered, and he will be happy to hear the announcement of a better plan.

In addition to these just remarks, the Editor would observe, that the principle of adhering to county divisions in the organization of associations has been found so formidable a difficulty, that it has been in many cases virtually abandoned, and while the association bears the name of a particular county, a majority of its members actually live beyond its bounds.

Let the reader turn, for instance, to the Reading district, No. 24, on the map. It is 48 miles long, and 32 wide, and consequently contains 1536 square miles. It includes nearly all the county of Berks, and a considerable portion of the counties of Oxford and Bucks, together with some small parts of Surrey, Hants, and Wilts. This will, we think, clearly show how favourable a new arrangement would be to convenient and combined operations. The bounds that the East Berks, the North Bucks, and the Oxford and West Berks Associations, have marked out, prove how difficult, if not impracticable, it is to confine our unions to county bounds.

Let us not be deterred by the charge of innovation from considering this proposal. It is indeed, true, that the Chartists have required that the United Kingdom should be divided into three hundred electoral districts, of an equal number of inhabitants for popular elections; but then let it be remembered that the commissioners appointed to consider the state of the established church, have very truly complained of the great inequality of the existing dioceses, and have recommended plans for new divisions that have been sanctioned by parliament, and are now in the course of progressive adoption to diminish that disparity. Mr. Wesley never dreamt of any revolutionary tendency in his system of division, which now numbers 33 districts and 412 circuits in Great Britain alone, and comprises more than 300,000 members.

In all such proposals we must not attempt to make haste. *Paulatin* must be our motto, time and reflection will abate misapprehensions, and "by little and little," we doubt not, that, with the blessing of God, our body will become at once the most free, united, and morally influential in our beloved country.

SECOND REPORT OF THE COMMISSIONERS ON DISSENTING REGISTERS.

The Commissioners of the Non-Parochial Registration Commission have presented their Second Report, and terminated their useful labours, having examined and certified as accurate and faithful, about *nine thousand volumes*, containing upwards of *five millions* of registers of births and baptisms, deaths and burials, together with numerous entries of marriages solemnized previously to the passing of the marriage Act in 1754.

These valuable genealogical records, so important to the community, and so closely connected with the interests of Nonconformist families and churches, are now made legal evidence, and are deposited in a fire-proof building, in the Roll's Yard, Chancery Lane, which has been approved of the Lords of her Majesty's Treasury, as a branch of the General Register Office, to which establishment all communications referring to the Non-Parochial Registers must hereafter be made.

Searches are allowed between the hours of ten and four daily, excepting the Lord's-day, Christmas-day, and Good Friday, on the payment of one shilling, and extracts and certificates are granted at two shillings and

sixpence. We must regret that *personal* application should be deemed indispensable, which is a real hardship to our friends in the country, who have almost universally given up their registers, and who will be under the necessity of employing a solicitor or agent in town, in order to obtain a certificate. Surely they ought to procure such extracts through the post, by enclosing the proper fee. We should likewise be glad to see these highly-important documents, in a branch office, committed to the care of some person under the Registrar-General, familiar with the habits, sentiments, and feelings of the parties chiefly interested in their custody. For we are aware that these books contain, besides registers, various matters relating to chapel deeds and endowments, as well as to ordinations and business of church meetings, so intermixed with the registers, that, in many instances, they could not possibly be detached.

We printed the first Report of the Commissioners in our Supplement for 1838, and the House of Commons has not yet ordered the second Report to be printed: we are happy, however, to be able to give our readers a copy of it which will complete our record of a proceeding deeply interesting to every dissenting family.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

We the Commissioners whose hands and seals are hereunto set and affixed, crave leave to refer to our former report, bearing date the 18th day of June, 1838, which having been laid before both Houses of Parliament, a bill founded on the basis of that report, and giving effect to the recommendations therein contained, passed the legislature and received your Majesty's royal assent on the 10th day of August, 1840.

This act was entitled, "An Act for enabling Courts of Justice to admit non-parochial Registers as evidence of Births or Baptisms, Deaths, Burials, and Marriages;" and under the provisions of it the Registrar-General was directed to receive and deposit in the General Register Office, all the registers and records of births, baptisms, deaths, burials, and marriages, then in our custody, as your Majesty's Commissioners; and also such other registers as might be thereafter directed to be deposited with the said Registrar.

And it was further enacted, that the Commissioners should be continued for twelve calendar months from the passing of the act, and authorized during the said twelve months to enquire into the state, custody, and authenticity of every register or record of birth, baptism, marriage, dedication, death, burial, and marriage, which should be sent to them within three calendar months from the passing of the act; and that such as they should find accurate and faithful they should certify under the hands and seals of three or more of them (of whom the Registrar-General should not be one,) as fit to be deposited with the other registers and records directed to be placed in the office of the Registrar-General; and further, that the Registrar-General upon receiving the certificate of the Commissioners, accompanied by an order of one of her Majesty's principal Secretaries of State, should receive such registers and records.

On the passing of the act we took immediate measures for the due execution of the same, and the result has been, that within the period prescribed by the statute, more than two thousand additional registers and records were transmitted to us by the following bodies who dissent from the doctrine and discipline of the Established Church:—

The Roman Catholics.—The Roman Catholic prelates who in 1837 declined to authorize the inferior clergy of their persuasion to give up the registers in their possession, have (some of them at least) relaxed from the rigour of their decision, and consequently as many as 147 Roman Catholic registers have been transmitted to our custody.

The Society of Friends.—Since the passing of the act the Society of Friends have transferred their registers, contained in 1501 volumes, from the Muniment Room of the Society in Bishopsgate Street to our custody. They are the same, with a few additions, which were comprised in Schedule P annexed to our former report.

Bunhill Fields' Burial Ground.—By a vote of the Common Council of the City of London, the registers of burials which have taken place in Bunhill Fields' burial ground, and which were comprised in Schedule Q of our former report, have been placed under our care.

Registers kept at Dr. Williams's Library in Red Cross Street.—The whole of the registers and records kept at this library, and which were comprised in Schedule H and I in our former report, have also been handed over to us. And we have to observe, that in consequence of this transfer the register of births at Dr. Williams's library has been discontinued since the 31st day of July, 1837.

The Registers in the Consistory Court of London.—The Bishop of London and the Judge and Registrar of the Court have refused to allow the registers of births, marriages, baptisms, and burials of British subjects beyond the seas, comprised in schedule M in our former report, to be removed from the registry of the Consistory Court of London.

Since our last report we have obtained particulars of four registers which have been for some years lodged in the office of the Vicar General of the Archbishop of Canterbury, viz.—

1. A register of marriages, baptisms, and burials in Lisbon, from the year 1721 to 1794.
2. A register of marriages, &c., from 1765 to 1783.
3. A register of marriages, baptisms, and burials in the British factory at Lisbon, from 1794 to 1807.
4. A register of some marriages celebrated at a distance from Lisbon.

But the Vicar General aforesaid has declined to surrender these registers to the Commissioners, on the ground that none of a similar description have been transferred to their custody.

From these several sources the total number of registers received by us since our former report amount to, viz.—

From the foreign Protestant churches	59
The Presbyterians, Independents, and Baptists	116
The Scotch churches in England	15
The Wesleyan Methodists in their several branches	66
The Moravians	14
Lady Huntingdon's connexion	2
The Calvinistic Methodists	1
Inghamites	2
The Swedenborgians	5
Bible Christians	6
The Roman Catholics	147
Cemetery	1
The Register kept at Dr. Williams's Library	160
The 17 Registers deposited at Dr. Williams's Library	17
The Bunhill Fields' Registers	31
The Registers of the Society of Friends	1501

Making together.....2143

In proof of the general request in which these documents have been held, and the frequent resort which has been had to them, it may be fitting we should mention, that since they have been under our charge the secretary to the Commissioners has signed, on different occasions, about 5000 certificates containing extracts from these registers.

In the discharge of our functions we have strictly complied with the directions set forth in the 4th section of the act, preparatory to the final deposit of the registers with the Registrar-General. We have examined the several registers, and three of your Majesty's Commissioners have certified under their hands, upon some part of every separate book, that it is one of the registers to be deposited in the General Register Office pursuant to the act.

The collection of these records, with their subsequent examination and classification, and the other investigation preparatory to their being made receivable in evidence, have occupied us during a period of nearly five years, during which time there have been 209 meetings of the Board, besides occasional attendances for the general despatch of business.

Our last report stated that about 7000 registers had been received by your Majesty's Commissioners, which have been duly certified according to the direction of the act. The additional number above referred to makes a general total of about 9000 registers, every one of which has been examined by the Commissioners, and received the signature of three of them preparatory to their transfer to the custody of the Registrar-General. We have been compelled to reject great numbers of documents which have been wanting, according to our judgments, in faithfulness and authenticity; others where the custody has been of a doubtful character, and some where they were delivered after the period prescribed by the act of Parliament.

Having now brought our labours to a close within the period prescribed by the statute, we venture humbly to endeavour to impress upon your Majesty the value and importance of these documents: taken together, they embody an immense number of nonparochial registers of your Majesty's subjects in England and Wales, and also of many Protestant foreigners who from time to time have been domiciled in this country. They extend over a period of nearly three centuries, beginning with the year 1567, and ending with the year 1838; and as according to the provisions of the act, these documents (hitherto scattered in different parts of the kingdom) are henceforth to be concentrated and preserved in one and the same place of deposit, we feel it our duty earnestly to impress upon the consideration of your majesty, that any building selected for their future and permanent custody shall be protected from damp and effectually secured against any accident by fire.

The building in which they have been deposited for the last three years of the time they have been in our custody is comparatively secure, being free from damp, and for the most part aloof and separated from any private houses; and accordingly we venture further to suggest, that they should be permitted to remain where they now are till the Registrar-General shall be able to make suitable arrangements for their due preservation and security; and we recommend, that in the mean time the Lords of your Majesty's Treasury should approve of the building in the Rolls Yard, Chancery Lane, which these documents now occupy as a branch or part of the General Register Office.

LIST OF THE CONGREGATIONAL CHURCHES, &c.

THE Population, returns, &c. in the following pages, are printed from the official "Account of the total population, according to the *Census*, taken 1841 of each county."

The Lists of Ministers have been partly supplied by the Secretaries of County and District Associations, and partly from other sources of information.

The reader is requested to observe, that the mark † indicates a Union of Baptists and Independents in that particular church.

That the mark * is affixed to all places whose registers have been approved by the Commissioners, and deposited with the public records. The dates inserted have been adopted for their report.

The letter A. is intended to show, that that Minister or Church is united with some Association, and which is important, as no minister or church is eligible for membership in the Congregational Union of England and Wales, who have not first been recognized by the brethren associated in their district.

The Editor has taken the most anxious pains to leave the following Lists correct, but he cannot hope that they will be found perfect, on which account he begs the candid forbearance of his brethren.

BEDFORDSHIRE.

Area, 463 square miles. Parishes, 123. Inhabited houses, 1841, 21,235. Uninhabited, 521. Building, 211. Population, 1841: Males, 52,169. Females, 55,768. —Total, 107,937.

There is no association of Independent pastors and churches in this county. "The Bedford and Bedfordshire Union of Christians" was formed at Bedford, October 31, 1797, as "a Provincial Home Missionary Society." Its 43rd annual report, (1839,) the last we have seen, states the income for that year at £152. 18s. 0d.

The Rev. John Frost, of Cotton End, has been appointed tutor to the students preparing for missionary labour under the Home Missionary Society. There are eleven young men now under his care; and with such a band of youthful labourers the Congregational churches of the county might, by association, do much to extend the Gospel around them.

Place.	Date of Erection.	Pastor.	Where Educated.
Bedford—Howard Chapel *A ..	1777 ..	William Alliot	
† — Old Meeting *A ..	1650 ..	John Jukes	Bristol
†Cotton End *A.. .. .	1777 ..	John Frost	
Harrold *A.. .. .	1812 ..	George Bull Philips	Newport Pagnel
Hockliffe *	1806 ..		
†Luton A		J. S. Bright	Highbury
†Mauldon *	1700 ..	J. Bird	
Roxton *A	1822 ..	Henry Winzar ..	Highbury
Sheep Lane	1838 ..	Connected with Woburn	
Turvey *	1829 ..	R. James	Bristol
Woburn *A.. .. .	1789 ..	James Spong ..	Newport Pagnel
Ledburn	1840 ..		

BERKSHIRE.

Area, 752 square miles. Parishes, 154. Inhabited houses, 1841, 31,472. Uninhabited, 1,566. Building, 200. Population, 1841: Males, 79,674. Females, 80,552. —Total, 160,226.

"The Berks Association" of Independent ministers and churches existed for many years, but was necessarily inefficient from the extent of its bounds, embracing not only the whole county of Berks, but parts of Bucks, Oxfordshire, and Middlesex, and the extreme points being forty miles asunder. In 1837, therefore, it was resolved to divide the association. "The East Berks" now includes fifteen churches, though eleven of them are within the borders of Bucks, Middlesex, and Oxfordshire. J. D. Goodchild, Esq., is Treasurer, and the Rev. Henry Addiscott, Maidenhead, is secretary. The Berks Association joined the Congregational Union of England and Wales at its formation, and the present association retains that connexion.

The Oxfordshire and West Berks Association has since been formed, which embraces several churches in other parts of the county.

Place.	Date of Erection.	Pastor.	Where Educated.
Aborfield * .. .. .	..	William Breach	..
Abingdon *A .. .. .	..	William Wilkins	.. Cheshunt
Aston Tirrold *	1670 ..	R. P. Erleback	..
Beach Hill .. .. .	..	George Morris	.. Cheshunt
Bracknell	..	E. Davies	..
Bucklebury .. .. .	..	Moreton	.. Hackney
Celey	..	..	..
Hungerford *A	1806 ..	Richard Frost	.. Hackney
Goring .. .. .	..	James Howes	..
Maidenhead *A	1710 ..	W. Addiscott	..
Newbury *A	1686 ..	Henry March	.. Homerton
Pangbourne *A	1819 ..	William Woolley	.. Hackney
Reading—Castle Street Chapel A	1836 ..	S. Curwen	.. Rotherham
— Broad Street *A	1680 ..	W. Legg, B.A.	.. Glasgow
Shinfield Green	..	..	..
Stratford Mortimer *	1798 ..	Andrew Pinnell	.. Gosport
Sunning	..	..	..
Twyford	..	J. Whitwell	..
Thatcham *	1804 ..	Ralph Wardle	..
Farringdon *A	1799 ..	W. Smith	..
Tilchurst	..	..	..
Wallingford *A	1785 ..	William Harris	..
Windsor *A	1788 ..	John Stoughton	.. Highbury
Woolhampton	..	..	..
Wantage *	1730	..	..
Wargrave .. .. .	..	C. Rogerson	..

BUCKINGHAMSHIRE.

Area, 738 square miles. Parishes, 202. Inhabited houses, 1841, 31,071. Uninhabited, 1,157. Building, 198. Population, 1841: Males, 76,316. Females, 79,673. —Total, 155,989.

"The North Bucks Association" was formed in 1818, and joined the Congregational Union in 1832. It consists of nineteen churches, three of which are in Oxfordshire and four in Northamptonshire, but within a radius of twenty miles from Buckingham. The churches associated have thirty-eight village stations, and twenty-four Sunday-schools, containing 2403 children. Six new churches have been formed

since the Association was established. Twenty-one village chapels, the majority of which will accommodate from three to four hundred worshippers, have been erected, and £2096 have been expended in the efforts to evangelize the district. As the towns in this county are small they do not employ town missionaries; but the system of domiciliary visitation, with tracts on the plan of the Christian Instruction Society, is extensively prosecuted by the members of the churches. Subscriptions to the Association, 1841, £183. 6s. 10d. J. Osborn, Esq., Newport, Treasurer. Rev. D. W. Aston, Buckingham, Secretary. Religious instruction has been greatly extended during the past thirty years in the villages and towns of this and the adjacent counties, by the zealous labours of the students in the Newport Pagnel Evangelical Institution. There are now eight young men under the tuition of Rev. Messrs. T. P. and Josiah Bull.

Place.	Date of Erection.	Pastor.	Where Educated.
Aston Abbots A	1832 ..	Thomas Aston	Hackney
Aylesbury *A	1789 ..	W. Gunn	Hoxton
Beaconsfield—Old Meeting * ..	1730		
— New Meeting *A		J. Harsant	Hackney
Brill A		J. Howells	
Buckingham—Old Meeting *A ..	1700 ..	J. D. Wilks	Newport Pagnel
— New Meeting *A	1792 ..	D. W. Aston	Warwick
Burnham A		G. Newbury	
Chalfont, St. Giles's *		P. Newlyn	
Chesham	1724 ..	David Thomas ..	Newport Pagnel
Great Horwood *A	1821 ..	William Horsell	
Hambleton	1807		
Marlow, Great *A	1774 ..	T. Styles	Gosport
Marsh, Gibbon A		W. Sutton	
Newport Pagnel *A	1660	{ Thomas P. Bull Josiah Bull, M.A. ..	Newport Pagnel Glasgow
Olney A		Isaac Vaughan	
Stratford, Stoney A	1823 ..	James Wager	
Stoke Goldington A		W. Brown	Newport Pagnel
Whaddon		W. Horsell	
Wendover *A	1812 ..	H. Holmes	Exeter
Wingrave *	1828 ..	Thomas Aston	
Winslow *A	1816 ..	George Hinde	
Woolwin		S. Watson	
Wycombe, High			
— Crendon Lane *A	1714 ..	W. Judson	Hoxton
— Ebenezer Chapel *A	1807 ..	John Hayden	
Woolburn *	1773 ..	Samuel Weston	
Weston Turvil	1839 ..		
Wooley			

CAMBRIDGESHIRE.

Area, 857 square miles. Parishes, 164. Inhabited houses, 1841, 33,112. Uninhabited, 1,218. Building, 237. Population, 1841: Males, 81,513. Females, 82,996. —Total, 164,509.

The only association at present existing in this county is denominated "The South Cambridgeshire Union and Home Missionary Society," which was founded in 1833, "for promoting Christian Knowledge" in the county. It is a union of Baptists and Independents, but its operations cannot be extensive, as the total receipts of last year amounted only to £143. 12s. 9d. Mr. A. G. Brimley, Cambridge, is Treasurer. Rev. H. Madgin, Duxford, Secretary.

The churches in the north-eastern part of the county are at present without an association. It is to be hoped they will not long remain so.

Place.	Date of Erection.	Pastor.	Where Educated.
Ashwell .. .. .	..	D. Richardson	
Cambridge *A	1691 ..	S. Thodey	Homerton
Chatteris	1839 ..	R. Robinson	Highbury
Croydon, with Clapton			
Barrington *A	1689 ..	Vacant	
Bassingbourn *A	1791 ..	C. Monse	Homerton
Bottisham			
Burwell *	1747		
Duxford *A	1795 ..	Henry Madgin	Newport Pagnel
Eversden, Great *A	1694 ..	W. Gilson	Hoxton
Fordham *	1818 ..	Vacant	
Foulmire *	1780		
Fulbourn A	1800 ..	E. Stevens	
Gulden Morden	1840 ..	Joseph Stockbridge	Homerton
Isleham			
Linton *A	1698 ..	I. I. Davies	Newport Pagnel
Little Shelford	1823		
Melbourne *A .. .. .	..	Vacant	
Newmarket			
Royston—Old Meeting A .. .. .	..	S. S. England	Homerton
— New Meeting *A	1792 ..	Vacant	
Sawston *A	1811 ..	J. Kirkness	
Soham *	1800 ..	E. R. Moore	
Shelford (Little) *A .. .. .	..	J. Burgess	
Whittlesey	1813		
Walling (West) .. .. .	..	R. Weaver	
Winbeach *	1818 ..	William Holmes	Hoxton

CHESHIRE.

Area, 1052 square miles. Parishes, 88. Inhabited houses, 1841, 73,390. Uninhabited 5,845. Building, 523. Population, 1841: Males, 193,089. Females, 202,211.—Total 395,300.

"The Cheshire Union" of Independent pastors and churches in support of itinerant preaching, has been in existence thirty-five years, but its reports have not been published regularly. It is probable, that its average expence has been from £200 to £300 per annum. It at present employs four agents. W. Cross, Esq., Chester, Treasurer. Rev. James Turner, Knutsford, Secretary.

Place.	Date of Erection.	Pastor.	Where Educated.
Altrincham * .. .. .	..	J. Earnshaw	
Ashton upon Mersey *	1802 ..	Samuel Gibbons	
Bullock Smithy *	1827 ..		
Bucklow Hill *	1835 ..	Connected with Altrincham	
Chester *A .. .. .	..	Samuel Luke	Highbury
Christleton			
Congleton *A	1785 ..	G. Edge	Airedale
Cross Street, near Manchester			
Dukenfield *A	1806 ..	Vacant	
Gatley A .. .. .	..	C. Lowndes	
Hastington			
Hatherlow *A	1706 ..	Thomas Bennett	Talgarth
Hyde *A	1822 ..	Edward Edwards	Blackburn
Hazlegrove A .. .. .	..	S. Healey	

Place.	Date of Erection.	Pastor.	Where Educated.
Knutsford *A	1793 ..	J. Turner	Rotherham
Macclesfield—Townly Street *A ..	1783 ..	S. Bowen	Carmarthen
— Roe Street *A	1829 ..	G. B. Kidd	Rotherham
Malpas *A	1815 ..	W. Beck	
Middlewich *A	1797 ..	J. Cooper	
Minshull Church		Connected with Knutsford	
Mobberley		Connected with Over	
Moulton			
Nantwich *A		J. Simson	Blackburn
Nortwich *A	1700 ..	W. Lamb	Blackburn
Over A		J. Marshall	Glasgow
Partington *	1727 ..		
Parkgate A		R. Roberts	Blackburn
Runcorn A		S. Hillyard	
Sandbach *A	1807 ..	W. Silvester	Manchester
Stalybridge A	1835 ..	Giles Hoyle	
Stockport Tabernacle *A	1700 ..	John Thornton ..	
— Orchard Street *A	1786 ..	J. Waddington ..	Airedale
— Hanover Chapel A		K. N. Pugaley ..	Hoxton
Sutton A		W. Clarke	
Tattenhall A		J. Morris	Rotherham
Tintwistle *A	1670 ..	T. I. Davies	
Woodside A	1839 ..		

CORNWALL.

Area, 1,330 square miles. Parishes, 205. Inhabited Houses, 1841, 65,641. Uninhabited, 4,956. Building, 928. Population, 1841 : Males, 164,451. Females, 176,818. —Total, 341,269.

"The Cornwall County Association" was formed at Tregony, in December, 1802. It meets half-yearly—on the Tuesday in Easter week, and on the Tuesday after Michaelmas. Its object is to carry the Gospel into dark villages and towns, and to assist poor Congregations. More than a dozen places of worship have been erected through its efforts. J. Padden, Esq., Treasurer. Rev. W. Moore, Truro, Secretary.

This Association joined the Congregational Union of England and Wales 1831.

Place.	Date of Erection.	Pastor.	Where Educated.
Bodmin A	1804 ..	G. H. Hobbs	
Cawsand *	1793 ..		
Callington	1819 ..		
Coverack	1819 ..		
Crosswin			
Edgcombe			
Falmouth *A	1700 ..	Timothy Wildbore..	Cheshunt
Fowey .. *A	1797 ..	J. Guiller	
Frengrove	1821 ..		
Gavan			
Grampound A	1823 ..	H. J. Hulme	
Helford		T. Jones	
Lameath *	1816 ..		
Launceston *A	1790 ..	John Horsey	Axminster
Liskeard A	1806 ..	O. Owen	
Looe, West *	1787 ..	G. Smith	
Lostwithiel *A	1810 ..	E. Bowden	
Mevagissey *A	1776 ..	W. Weaver	
Mylor (Bridge)	1819 ..		
Newlyn	1812 ..		

Place.	Date of Erection.	Pastor.	Where Educated.
Penryn *A	1805 ..	Dr. Cope, L. L. D. . .	Hoxton
Penzance *A	1700 ..	J. Foxall	Hoxton
Prelaw			
Poliphant	1818 ..	Connected with Launceston	
Polperro	1815 ..	Supplied from Looe	
Polruen			
Porthela			
Portscatha *A	1822 ..	J. James	
St. Agnes *	1779		
St. Austell *A	1788 ..	James Cope	Hoxton
St. Columb *A	1794 ..	G. Oke	Lancaster
St. Ewe	1815		
St. Isacy	1819		
St. Mawes *A	1784 ..	E. Grant	
St. Gurran Haven			
St. Ives *A		W. James	
Tregoney	1766 ..	J. Hart	Arminster
Trengrove			
Truro *	1776 ..	William Moore ..	Wymondley
Torpoint *	1812 ..	W. S. Keal	
Wadebridge A		J. Thomas	

CUMBERLAND.

Area, 1,523 square miles. Parishes, 104. Inhabited houses, 1841, 34,444. Uninhabited, 2,369. Building, 199. Population, 1841: Males, 86,206. Females, 91,706. —Total, 177,912.

The "Cumberland Association" of Independent pastors and churches was formed at Wigton, April, 1831, and joined the Congregational Union the same year. Mr. Joseph Brown, Cockermouth, Treasurer. Rev. A. F. Shawyer, Cockermouth, Secretary.

Place.	Date of Erection.	Pastor.	Where Educated.
Alstone Redwing Chapel *A ..	1754 ..	Jonathan Harper ..	Idle
— Low Chapel *	1804		
Aspatria *A	1827 ..	J. Reeve	Highbury
Abbey Holme *A		D. Black	
Bencastle			
Blenerhasset A		John Walton	Hackney
Bootle A		A. Shawyer	Hackney
Brampton *A	1816 ..	J. Barker	Blackburn
Caldbeck			
Carlisle *A	1785 ..	R. Wolstenholme ..	Blackburn
Cockermouth *A	1719 ..	A. F. Shawger ..	Rotherham
Gambleaby			
Garrigill			
Keswick A			
Kirkland			
Parkhead *	1711		
Penrith *A	1815 ..	W. Brewis	Rotherham
Peaurdodock			
Whitehaven *A	1820 ..	R. G. Milne	Homerton
Wigton *A	1816		
Workington *A	1779 ..	Samuel Peele ..	Northouram

DERBYSHIRE.

Area, 1,028 square miles. Parishes, 129. Inhabited houses, 1841, 52,910. Uninhabited, 2,484. Building, 444. Population, 1841: Males, 135,639. Females, 136,563. —Total, 272,202.

"The Derbyshire Congregational Union" was formed in 1825. It joined the General Union in 1834. The county is divided into four districts, each district meets on Tuesday after the first Sabbath in July, October, and January. The County Association meets on the Tuesday after the first Sabbath in April. Rev. James Gawthorn, Derby, Secretary.

Place.	Date of Erection.	Pastor.	Where Educated.
Alfreton A	1823 ..	Jonathan Bencliff	
Ashborn A .. .. .	..	John Harris	
Bakewell *A	1800 ..	Vacant	
Barrow *A .. .. .	..	Horatio Ault	
Belper *A	1790 ..	{ Thos. R. Gawthorne William Broadbent	Airedale
Bolsover *A .. .. .	..	Vacant	
Brampton .. .. .	..	Supplied from Chesterfield	
Buxton A .. .. .	..	Vacant	
Calow .. .. .	..	Supplied from Chesterfield	
Chinley *A	1662 ..	Ebenezer Glossop ..	Rotherham
Charlesworth A .. .. .	..	John Adamson ..	Manchester
Chelmerton			
Chesterfield *A	1823 ..	William Blandy	
Coxbench .. .. .	..	Supplied from Derby	
Derby, Brookside *A	1788 ..	James Gawthorn ..	Hoxton
— Chester Place A .. .. .	..	John Corbin ..	Highbury
Dronfield *A	1812 ..	William Clark	
Duckmanton			
Fritchley A .. .. .	..	Thomas Christie ..	Glasgow
Glossop *A	1811 ..	John Atkin ..	Rotherham
Green Bank *A	1822 ..	George Booden	
Hatfield Gate			
Hayfield			
Heage A .. .. .	..	T. Christie ..	Glasgow
Heanor *A	1822 ..	D. D. Evans ..	Rotherham
Ilkestone *A	1772 ..	D. Davis ..	Rotherham
Kirk Ireton .. .. .	..	
Little Eaton .. .. .	..	Supplied from Derby	
Marple Bridge *A .. .. .	..	D. Kirkus ..	Rotherham
Matlock Bath *A	1785 ..	Vacant	
Melbourne *	1780 ..	William Kluht	
Middleton A .. .. .	..	Vacant	
Do. by Wirksworth A .. .. .	..	Held with Wirksworth	Blackburn
Milton			
New Mills *	1829 ..	D. Simon ..	New Town
Newton Solney .. .. .	..	
Normanton .. .. .	..	Supplied from Derby	
Pentrich .. .. .	..	Held with Alfreton	
Purnditch, or Green Bank .. .. .	..	George Border	
Repton *A .. .. .	..	Held with Barrow	
Riddings .. .. .	..	Thomas Colledge ..	Rotherham
Smervill			
Worksworth	1830 ..	John Brown ..	Blackburn
Yeaveley *A	1808 ..	James Peach	

DEVONSHIRE.

Area, 2,585 square miles. Parishes, 467. Inhabited houses, 1841, 94,637. Uninhabited, 6,117. Building, 893. Population, 1841: Males, 252,752. Females, 280,979.—Total, 533,731.

The extent of this county has very naturally led to the formation of three district Associations:—1. "The South Devon Association," of which H. M. Gibson, Esq., Plymouth, is Treasurer, and Rev. G. Smith, Plymouth, and Rev. W. Tarbotton, Totnes, are Secretaries. This association joined the Congregational Union, 1835., 2. "East Devon Association." Treasurer, Mr. Evans. Secretary, Rev. W. Wright, Honiton. This joined the Union in 1836. 3. "North Devon Association." Rev. B. Kent, Barnstaple, Secretary. Joined the Union, 1833.

The churches in this and adjacent counties must derive much assistance from the Western Academy, formerly at Axminster, but now at Exeter, under the able tutorship of Dr. Payne and Mr. Dobbin.

Place.	Date of Erection.	Pastor.	Where Educated.
Appledore A .. .. .	.. .. .	J. Clapp .. ..	.. ..
Ashburton *A	1700 ..	W. P. Davies	Hoxton
Axminster *A	1662 ..	A. J. Jupp .. ..	.. ..
Barnstaple *A	1705 ..	B. Kent	Hackney
Beer *	1700 ..	—Russ .. ..	.. ..
Becralston *A	1809 ..	W. Whillans	Hoxton
Bideford *A	1696 ..	E. James	New Town
Bow *	1821 ..	.. ..	.. ..
Braunton *A	1742 ..	F. J. Warriner .. ..	.. ..
Buckfastleigh *A	1787 ..	Vacant .. ..	.. ..
Budleigh East *A	1719 ..	Vacant .. ..	.. ..
Brixham A .. .. .	.. ..	J. Lewis .. ..	.. ..
Crediton A .. .. .	.. ..	J. Porter .. ..	.. ..
Crossfield	1840 ..	.. ..	.. ..
Chumleigh *A	1700 ..	.. ..	.. ..
Chawley .. .. .	.. ..	.. ..	.. ..
Chudleigh *A	1710 ..	John Allen	Axminster
Colyton *	1814 ..	J. Pady .. ..	.. ..
Comb Martin *A	1819 ..	G. Smith .. ..	.. ..
Collumpton *A	1831 ..	J. Sturges .. ..	.. ..
Cawsand A .. .. .	.. ..	Vacant .. ..	.. ..
Dartmouth A .. .. .	.. ..	T. Stenner	Hoxton
Dawlish *A	1814 ..	T. Collet	Hackney
Devonport .. .. .	.. ..	.. ..	.. ..
— Mount Street *A	1823 ..	John Pyer .. ..	.. ..
— Princes Street *A	1763 ..	W. Spencer	Newport Pagnel
— Salem Chapel *A	1817 ..	W. Sherman	Newport Pagnel
Drewsteington .. .. .	.. ..	.. ..	.. ..
Dittisham A .. .. .	.. ..	J. George .. ..	.. ..
Exeter .. .. .	.. ..	.. ..	.. ..
— Castle Street *A	1797 ..	J. Bristow	Hoxton
— High Street .. .. .	.. ..	J. Petherick	Hoxton
— Tabernacle *A	1770 ..	N. Hellings	Hackney
— Western Academy A .. ..	.. ..	{ G. Payne, L.L.D.	Hoxton
.. .. .	.. ..	{ T. Dobbin, B.L.L.	Dublin
Exmouth Ebenezer Chapel *A ..	1807 ..	C. Wightman .. ..	.. ..
— Lady Glenorchy's *	1778 ..	J. Clapson	Hackney
Ford A .. .. .	.. ..	W. Miles	Hoxton
Goodleigh .. .. .	.. ..	.. ..	.. ..
Heavitree A .. .. .	.. ..	Vacant .. ..	.. ..
Holsworthy *	1828 ..	.. ..	.. ..
Hartland *A	1815 ..	H. White .. ..	.. ..
Hollocomb .. .. .	.. ..	Thomas Sharp .. ..	.. ..

Place.	Date of Erection.	Pastor.	Where Educated.
Honiton *A	1696 ..	W. Wright ..	Homerton
Ipplepen A	Supplies		
Ilfracombe *	1706 ..	H. Besley ..	Axminster
Ivybridge A	Vacant		
Kerswell *			
Kingsbridge *A	1793 ..	W. S. Keall	
Kings Steignton * A	1816 ..	W. Wreyferd	
Lovacott			
Lapford			
Littleham			
Modbury			
Moreton Hampstead	Vacant		
Newton Abbott *A	1730 ..	Vacant	
Northam			
North Tawton *A	1810 ..	A. Neal	
North Molton A	1822 ..	F. W. Meadows	
Oakhampton *A	W. Burd		
Ottery, St. Mary *A	1700 ..	J. Bounsall ..	Axminster
Paignton *A	1818 ..	T. Gough	
Plymouth, Norley Chapel *A ..	1798 ..	G. Smith	
— Batter Street *A	1704 ..	T. C. Hine	
— Rehoboth *A	1833 ..	W. Richards	
Point in View W. Exmouth *A	1826 ..	J. Mercer	
Puddicomb			
Plympton St. Mary *	1836		
Shaldon *A	1824 ..	T. Jackman	
Sidbury *A	1757 ..	J. Scott	
Sidmouth *A	1813 ..	Vacant	
South Moulton *	1700 ..	F. W. Meadows	
Stonehouse and Stoke *	1787		
Stoke Fleming	1840		
Seaton	1824 ..	E. Russ	
South Brent A	1823 ..	T. Gubbins	
Tavistock *A	1796 ..	W. Rooker	
Tawton North	A. Heal		
Teignmouth *A	1790 ..	W. Kelly	
Tiverton *A	1687 ..	W. Heudebourck ..	Homerton
Topsham *A	1803 ..	J. Dean ..	Blackburn
Torquay *A	1834 ..	J. Orange ..	Rotherham
Torrington, Great A	I. Poole		
Torpoint A	J. Lander		
Totnes *A	1793 ..	W. Tarbotton ..	Hoxton
Torcross A	Supplied		
Uffculme *	1740 ..		
Witheridge A	W. Neile		
Wolborough *	1814		

DORSETSHIRE.

Area, 1,006 square miles. Parishes, 268. Inhabited houses, 34,559. Uninhabited, 2,012. Building, 291. Population, 1841: Males, 83,442. Females, 91,301.—Total, 174,743.

The Dorset Association of Congregational Ministers and Churches was formed at Wareham, Sept. 9, 1795, by ten ministers who united for that purpose, and in the spring of 1797, they began to take active measures to disseminate religious knowledge in the county, and which being continued, have exerted a beneficial influence

on the rural districts. M. Fisher, Esq., Blandford, Treasurer; Rev. R. Chamberlain, and J. Brown, Esq., Wareham, Secretaries. It assented to the formation of the Congregational Union, 1831.

Place.	Date of Erection.	Pastor.	Where Educated.
Beaminster *A	1698	Alfred Bishop	Homerton
Bere Regis A		Saml. Stroud	Homerton
Blandford *A	1640	R. Keynes	Hoxton
Bridport *A	1751	John Wills	Hoxton
Broad Windsor A		Vacant	
Buckland Newton	1839	C. Sandford	
Cerne Abbas A		James Trowbridge	Axminster
Charmouth *A	1688	R. Gill	
Castle Hill A		J. Dorrington	
Compton Vallance			
Corfe Castle *A	1810	George Hubbard	
Dorchester *	1776	Vacant	
Hamworthy *	1804		
Cranborn			
Isle of Portland *A	1828	C. Cannon	
Lyme Regis *A	1666	G. Jones	Homerton
Maiden Newton *A	1799	Thos. Denny	
Morcombe Lake *A	1831	Jas. Hargraves	Idle
Motcombe			
Marshalsea			
Netherbury A		Jas. Prior	
Poole *A	1760	{ Thos. Durant A. M. Brown, A.M.	Hoxton
Shaftesbury *A	1670	Thos. Evans	Hoxton
Sherborne *A	1757	J. Hoxley	Highbury
Stalbridge *		A. Besenti	
Swanage *A	1705	R. Chamberlain	Hoxton
Sydling A		J. B. Bishop	
Usway A		Jas. Le Conteur	
Wareham			
— Old Meeting A		Thos. Seavill	
— Upper Do. *A	1789	Fred. Rice	
Weymouth *A	1687	J. C. Bodwell, M.A.	Highbury
— Hope Chapel *A	1796	J. H. Guenett	
Wimborne *A	1670	Saml. Spink	Hoxton
West Lulworth A		A. Erleback	

DURHAM.

Area, 1,097 square miles. Parishes, 76. Inhabited houses, 57,450. Uninhabited, 3,272. Building, 554. Population, 1841: Males, 159,874. Females, 164,403.— Total, 324,277.

The Durham and Northumberland Association was formed 1822, and assented to the Congregational Union, 1831. Mr. Edward Charlton, Newcastle, Treasurer; Rev. A. Reid, Newcastle, Secretary.

Place.	Date of Erection.	Pastor.	Where Educated.
Barnard Castle *A	1811	John Harrison	
Bishop Auckland *A	1823	Jas. Monro	Highbury
Bishop Wearmouth *	1817		
Chester-le-Street *A	1814	Saml. Davies	
Crawcrook A		Vacant	
Darlington *A		Rd. C. Pritchett	Rotherham

Place.	Date of Erection.	Pastor.	Where Educated.
Durham Claypath Chapel *A ..	1778 ..	Saml. Goodhall ..	Airedale
— Framwell Gate Chapel A ..	..	Robt. E. Foresaith..	Highbury
Easington Lane A .. .. .	..	Jas. Anderson	
Felling *A	1830 ..	Saml. A. Browning	
Gateshead A .. .. .	..	Edwd. Tasker	
Monkwearmouth *A	1790 ..	Saml. Watkinson ..	Rotherham
Hartlepool A .. .. .	..	Edwd. Lewin ..	Rotherham
South Shields *A	1824 ..	John Kelsey ..	Highbury
Richmond A .. .. .	..	Vacant	
Staindrop *A	1808 ..	John Forsaith	
Stockton-upon-Tees *A	1799 ..	..
Sunderland *A	1719 ..	J. W. Richardson	
Winlaton *A	1831 ..	..

ESSEX.

Area, 1,533 square miles. Parishes, 406. Inhabited houses, 1841, 67,602. Uninhabited, 2,482. Building, 507. Population, 1841: Males, 172,299. Females, 172,696.—Total, 344,995.

In Essex there exists two Societies amongst the Independents; the one being purely a Ministerial Association, formed in 1768, for fraternal conference and public worship; and the other being a Home Missionary Society for the county, under the title of "The Essex Congregational Union."

A number of ministers and other gentlemen deputed from several Congregational churches in the county met at Dunmow, on the 5th of June, 1798, to consider what steps might be taken "for the further spreading the Gospel in these parts." This led to the formation of that society, which held its first general meeting on 23rd of April, 1799. At the present time this County Union entirely supports three agents, and four ministers are partially sustained from the same source. It is much to the credit of the pastors of the churches and their friends, that a large amount of evangelical effort is made by them that never comes into the Report of the County Union. But it seems greatly to be desired, that all the efforts of the Essex churches were embodied in one document. The income for 1838 (the last report we have received) amounted to £497. 9s. 3d.

Place.	Date of Erection.	Pastor.	Where Educated.
Aveley .. .. .	..	A. Brown	
Abbott's Roothing *A	1678 ..	C. Bateman	
Baddow, Little *A	1670 ..	Stephen Morrell ..	Homerton
Bocking *A	1710 ..	Thos. Craig ..	Homerton
Braintree *A	1788 ..	John Carter ..	Hoxton
Barking *A	1786	..	
— Side			
Battles Bridge	1840 ..	Vacant	
Billericay *A .. .. .	..	..
Brentwood *A	1707 ..	David Smith ..	Hoxton
Bumpstead, Steeple .. .. .	..	Vacant	
Chelmsford, Baddow Lane *A ..	..	Josh. Gray ..	Wymondley
— London Street *A	1703 ..	Julius Mark ..	Highbury
Chigwell *A	1688 ..	..
— Row *A	1806 ..	Thos. Hill	
Castle Hedingham A .. .. .	..	Saml. Steer ..	Homerton
Chishall *A	1688 ..	J. Dorrington ..	Hackney
Clavering *A	1692 ..	Henry Bromley ..	Hoxton
Coggeshall *A	1665 ..	John Kay ..	Highbury

Place.	Date of Erection.	Pastor.	Where Educated.
Colchester			
— Lion Walk *A	.. .. .	F. W. Davids ..	Homerton
— Helen's Lane *A	.. .. . 1816	Joseph Herrick ..	Billericay
Dedham *A	.. .. . 1738	John Trew	
Dunmow, Great *A	.. .. . 1700	Rd. Frost ..	Homerton
Epping *A	.. .. . 1770		
Finchingfield *A	.. .. . 1779	George Christie ..	Mission Coll.
Forest Gate, Upton			
Fordham *A	.. .. . 1790	J. Harris ..	Talgarth
Felstead *A	.. .. . 1832	John Marks	
Gray's Thurrock	.. .. .	G. Landell	
Halstead New Chapel *	.. .. . 1832	Benjn. Johnson ..	Highbury
— Parsonage Lane *A	.. .. . 1711	Ebenr. Prout ..	Highbury
Harwich *A	.. .. . 1664	William Hordle	Hoxton
Hatfield Heath *A	.. .. . 1662	Cornelius Berry ..	Homerton
Hedingham, Castle *	.. .. . 1708	Saml. Steer ..	Homerton
Henham *A	.. .. . 1806	W. Thompson	
Ingatestone	.. .. .	R. Hayter	
Kelvedon *..	.. .. . 1810	E. T. Hughes ..	Hackney
Layer Breton	.. .. .	W. Merchant	
Maldon *A	.. .. . 1715	Robt. Burls ..	Wymondley
Manningtree *	.. .. . 1818	J. Spencer ..	Newport Pagnel
Marks Gate			
Mersea, West *A	.. .. . 1800	J. Haad	
Newport *A	.. .. . 1788	Jas. Hopkins ..	Hoxton
Ongar *A	.. .. . 1720	Rd. Cecil	
Plaistow *	.. .. . 1807	William Temple ..	Hoxton
Ridgewell *	.. .. . 1672	S. F. Bridge	
Rochford *A	.. .. . 1730	Edward Bodley ..	Highbury
Romford *..	.. .. . 1795	S. H. Carlisle	Hackney
Roydon	.. .. .	J. Wood	
South Minster *..	.. .. . 1830	W. Higgin	
South Ockendon	.. .. . 1812	Anthony Brown	
Southend *	.. .. . 1806	Rd. Fletcher ..	Hoxton
Stambourn *A	.. .. . 1716	Jas. Spurgeon ..	Hoxton
Stanford Rivers *A	.. .. . 1822		
Stock *	.. .. . 1811	B. Isaacs	
Stansted-Mount-Fitchet *A	.. .. . 1822	Thomas Pinchback	Hoxton
— Second Church *	.. .. . 1822	Josiah Redford ..	Hoxton
Stebbing *A	.. .. . 1719	Jos. Morrison ..	Homerton
Stratford	.. .. .	Robert Ferguson ..	Mission Coll.
Takely ..	.. .. .	John Hanson	
Terling *A	.. .. . 1662	Wm. Kemp ..	Homerton
Thaxted *A	.. .. .	Josh. Sewell ..	Wymondley
Tiptree Heath *A	.. .. . 1720	C. Riggs	
Tollesbury *	.. .. . 1800		
Upminster *A	.. .. . 1800		
Writtle	.. .. .	J. B. Law	Newport Pagnel
Waking			
Walden, Saffron *A	.. .. . 1694	F. Pollard ..	Homerton
Waltham, Little *A	.. .. . 1804	J. Hicks	
Walthamstow *A	.. .. . 1786	J. J. Freeman	Hoxton
Weathersfield *A	.. .. . 1700	J. H. Caduox ..	Homerton
Wickford *	.. .. . 1814		
Witham *A	.. .. . 1715	Rd. Robinson ..	Blackburn
Wivenhoe *	.. .. . 1790	J. Woods	
Wix			
Woodford	.. .. .	George Jones	Highbury

GLOUCESTERSHIRE.

Area, 1258 square miles. Parishes, 339. Inhabited houses, 1841, 80,856. Uninhabited houses, 5790. Building, 786. Population, 1841: Males, 205,374. Females, 225,933.—Total, 431,307.

"The Gloucestershire Association" was formed toward the close of the last century, but has been recently remodelled under the title of "The Bristol and Gloucestershire Congregation Union, in connexion with the Congregational Union of England and Wales," and with a special reference to the extension of the Redeemer's cause in that part of the Kingdom.

This Union seeks the accomplishment of its object, by the employment of missionaries in destitute places within its limits—rendering pecuniary aid to the weaker churches, and to the brethren in their village labours—by the promotion of religious education—the cultivation of fraternal intercourse, and such other means as may appear desirable. Secretaries, Rev. J. Jack, Bristol; and Rev. J. Hyatt, Gloucester.

Place.	Date of Erection.	Pastor.	Where Educated.
Avening *	1822		
Berkeley A.		L. L. Hurndal	Cheshunt
Bristol—Bridge Street A ..		H. J. Roper	Hoxton
— Castle Green *A ..	1610	J. Jack	
— Brunswick Chapel *A ..	1834	T. Haynes	Hoxton
— Zion Chapel A ..		D. Thomas, B.A.	Highbury
— Lodge Street *A ..	1773	W. Luey	Cheshunt
— Tabernacle * ..	1755	Various	
— Pithy Meeting ..			
— Newfoundland Street *A ..	1822	J. C. Davie	
— Kingsland Chapel ..		E. Thoresby	
— St. Philips ..			
Cam A		C. Thomas	
Chalford Hill *A		J. Rees	
Chedworth *	1750		
Cheltenham *A	1830	S. Martin	
— *A	1809	J. Brown	Cheshunt
Cirencester *A	1830	E. Bewley	Highbury
Clevedon A		R. May	
Dursley *A	1764	J. Clapp	
— A		E. L. Shadrach	
Fairford *	1774		
Ebley *A	1796	B. Parsons	
Frampton *A	1777	W. Richardson	
— Cotterel *	1796	W. Richardson	Painswick
Gloucester *A	1720	J. Hyatt	Asminster
Kingswood *	1668	J. Glanville	
		D. Williams	
Little Dean *	1803		
Longney A		T. Roberts	
* Mangotsfield ..			
Mitchel Dean *A		J. Horlick	
Marshfield *	1799		
Moreton in the Marsh *A ..	1796	F. H. Green	
Nailsworth *A	1687	T. Edkins	Hoxton
Newport A		Havard	
Newnham *A	1825	R. Collins	
Nibley A		W. B. Jenkins	
Oldland's Common ..			
Painswick *A	1680	E. Martin	Highbury
Pitchcombe *	1828		
Rangeworthy A		D. Evans	

Place.	Date of Erection.	Pastor.	Where Educated.
Rodborough *A	1760 ..	E. Jones	
Ruar Dean *	1798 ..		
Ruscombe A		E. Jones	
Stonehouse A	1824 ..	T. Maund	
Stroud *A	1711 ..	J. Burder, M.A. ..	Hoxton
— A		H. Griffiths	
Tetbury *	1698 ..	T. Gough	
Tewkesbury *A	1707 ..	H. Wellsford ..	Hoxton
Temple Cloud A		S. Bellamy	
Thornbury *	1720 ..		
Wotton under Edge *A	1772 ..	J. Lewis & D. Thomas	
Uley *	1790 ..	J. Davies	
Whiteshill *	1816 ..	S. Averhill	
Wickwar *A	1818 ..	A. J. Stone	
Wroughton A		W. Deunis	
Westbury on Severn A		J. Wilkins	

HAMPSHIRE.

Area, 1,625 square miles. Parishes, 313. Inhabited houses, 1841, 66,589. Uninhabited, 3,274. Building, 505. Population, 1841: Males, 174,724. Females, 180,216. —Total, 354,940.

"The Hampshire Association" is divided into five districts, to each of which there is a local Secretary. The Rev. Thos. Guyer, Ryde, is Secretary to the whole county; and Saml. Griffin, Esq., Portsea, Treasurer. The annual income of the Association for the whole county does not exceed £150.

The Hampshire Association, as a body, has not yet joined itself to the Congregational Union; but several of its members have, who are indicated by the letter U.

Place.	Date of Erection.	Pastor.	Where Educated.
Abbotts Ann			
Alresford U. A		W. S. Ford ..	Highbury
Alton *U A.. .. .	1696 ..	C. Howell ..	Gosport
Andover *U	1640 ..	J. S. Pearsal ..	Highbury
Basingstoke, London Street A	1710 ..	James Wills ..	Gosport
— Oat Street		H. M. Gunn	
Bentworth		Murrell	
Borhant		W. Dorey	
Botley A		Wildie	
Brading A		S. Barrows ..	Newport Pagnel
Buckland U A		A. Jones ..	Hoxton
Burley *	1833 ..	W. Jenkins	
Bursledon Bridge			
Bishop-Stoke *	1817 ..		
Cadman		C. W. Harrison	
Catherine Hill			
Christchurch *A	1680 ..	D. Gunn ..	Glasgow
Cosham			
Cowes, East *	1829 ..	J. Parry ..	Blackburn
Cowes, West *A	1804 ..	T. Mann	
Cripplestile		W. Williams	
Croker Hill		W. Dorey	
Crondall *A	1798 ..	Supplied	
Crookham Common			
East End A.. .. .		R. Adams	Gosport
East Woodhay			
Elson			
Emsworth *A	1819 ..	D. Evans	
Fareham		J. Varty ..	Hoxton
Finch Dean		J. Slatteer	

Place.	Date of Erection.	Pastor.	Where Educated.
Fordingbridge * A	1700 ..	H. Birch	
Fratton .. .. .	..	A. Jones	
Green Lane			
Gosport, High Street *A	1690 ..	J. E. Good	Axminster
— Middle Street *	1826 ..	S. Wills	
Havant *A	1728 ..	W. Scamp	Gosport
Hawkey			
Hayling Island .. .. .	..	W. Scamp	Gosport
Hinton			
Hook .. .. .	..	Hitchins	
Horton Heath	1819		
Hurstbourn Tarrant A. .. ..	..	A. Johnson	
Itchen			
Itchen's Well			
King's Sombourn			
Kingston			
Lamb's Leas			
Landsport			
Lymington *UA	1753 ..	D. E. Ford	Wymondley
Marchwood .. .. .	..	G. Stevens	
Mark's Corner			
Medsted .. .. .	..	Murrell	
Milton			
Newport, St. James's Street A* ..	1664 ..	E. Giles	Wymondley
— Node Hill *A	1804		
Odiham *	1794 ..	W. Slater	
Overton A .. .. .	..	W. Easterbrook	
Parley			
Petersfield *UA	1799 ..	T. Wallace	Hoxton
Pilley			
Portsea *A	1785 ..	T. Cousens	Hoxton
Portsmouth	1840 ..	G. D. Mudie	Hoxton
Ramsdean .. .. .	..	T. Wallace	
Ramsdell .. .. .	..	Hitchins	
Redbridge			
Ringwood *A	1782 ..	G. Harris	Hoxton
Ripley U.A.	1822 ..	A. Newth	Homerton
Roegate .. .. .	..	T. Wallace	Highbury
Romsey *U	1700 ..	J. Reynolds	
Rowland's Castle *A	1799 ..	J. Slatterie	
Ryde, Isle of Wight *A	1816 ..	Thos. Guyer	Gosport
Shanklin, Isle of Wight	..	S. Barrows	Newport Pagnel
Shortbreath			
Southampton *UA	1662 ..	T. Adkins	Hoxton
— .. .. .	..	W. Flower	Exeter
Stockbridge A .. .. .	..	R. Aycliffe	
Sopley			
Stourfield			
Sutton			
Tadley *A	1818 ..	G. Jennings	
Throop A .. .. .	..	J. H. Bowtray	Exeter
Titchfield * A	1799 ..	J. Flower	Gosport
Totten *A	1818 ..	G. Stephens	Highbury
Ventnor, Isle of Wight	..	W. Warden	Glasgow
Verwood A .. .. .	..	T. Argyle	
Upton .. .. .	..	A. Johnson	
Warnford .. .. .	..	Supplied	
Warsash			
Waterditch			
West Meon A .. .. .	..	Supplied	
Whitchurch A .. .. .	..	J. Bowry	
Winchester *UA	1662 ..	W. Thorn	

HEREFORDSHIRE.

Area, 863 square miles. Parishes, 219. Inhabited houses, 1841, 23,461. Uninhabited, 1,428. Building, 123. Population, 1841: Males, 57,257. Females, 57,181. —Total, 114,438.

In no county in the kingdom is the need of a central institution like the Home Missionary Society, as now constituted, more clearly seen, to assist the weak churches, and to restore waste places of our denomination. The County Association has become extinct, and some chapels are actually shut up, whilst towns and villages that greatly need the Gospel, do not hear it proclaimed. The return of the Rev. C. N. Davies to the county town is connected with a plan of intended operation, which, it is hoped, will produce a more healthy state of things.

Place.	Date of Erection.	Pastor.	Where Educated.
Bromyard *	1696 ..	— Bott	
Doward Chapel *	1819 ..	W. Pine	
Hereford, Eign Brook *	1662 ..	C. N. Davies	
Hoarwithy ..	..	Supplied	
Huntington ..	..	John Rees	
Kinchestor ..	..	— Griffiths	
Ledbury *	1700 ..	John Gray ..	Hoxton
Long Town ..	..	Occasionally supplied	
Pembridge *	1820 ..	— Ingram	
Ross *	1662 ..	Thomas Byrne	
Ruxton ..	..	Vacant	
Sutton ..	..	F. F. Roberts ..	Stroud
Weobley ..	..	Unoccupied	

HERTFORDSHIRE.

Area, 630 square miles. Parishes, 133. Inhabited houses, 1841, 30,155. Uninhabited, 1,305. Building, 185. Population, 1841: Males, 77,619. Females, 79,618. —Total, 157,237.

"The Hertfordshire Union" was instituted at St. Albans, 19th April, 1810, for the diffusion of religious knowledge through the towns and villages of the county. Sir C. E. Smith, Bart., Bedwell Park, President. W. Langford, Esq., Wymondley House, Treasurer. Rev. Messrs. Upton, St. Albans, J. Anthony, Hertford, and W. J. Wayne, of Hitchin, Secretaries. This is a union of Baptists and Independents. There is no distinct Congregational Association in the county.

Place.	Date of Erection.	Pastor.	Where Educated.
Ashwell *	1796 ..		
Baldock ..	..	James Radcliffe	
Bedwell Park ..	..	J. C. Brown ..	Highbury
Barkway *	1783 ..	J. Lowe ..	Hoxton
Berkhamstead, Great *	1780 ..	W. Hodge	
Barnet, Chipping ..	..	A. Stewart ..	Hoxton
Bishops Stortford *A	1767 ..	W. Chaplin ..	Taunton
Branshng *	..		
Buntingford *	..	J. Besley	
Bushey *	1814 ..	J. Fernie	
Cheshunt College Chapel ..	..	John Harris, D.D.	Hoxton
— Church Street *	1781 ..	M. Drury	
— Cross Brook Street ..	..	P. Smith, B.A. ..	Coward College
†Hadham Much ..	..	N. Jennings	
— Ford ..	..	J. W. Phair	
Harpenden *	1804 ..	H. Davis	
Hatfield, Bishop ..	..	J. S. Underwood	
Hemel Hempstead *	1688 ..		
Hertford *	1673 ..	J. Anthony ..	Homerton

<i>Place.</i>	<i>Date of Erection.</i>	<i>Pastor.</i>	<i>Where Educated.</i>
Hitchin *	1694 ..	J. W. Wayne ..	Newport Pagnel
Hoddesden *	1790 ..		
Puckeridge		W. Palmer	
Redbourne *	1800		
Kings Langley *	1835		
Redhill *		John Adam ..	Wymondley
Sawbridgeworth *	1805 ..	Herbert Tyler ..	Homerton
Standon			
St. Albans *	1800 ..	John Harris ..	Hoxton
Therfield	1840 ..	F. Islip ..	Hackney
Ware—Old Meeting *	1778 ..	G. Pearce	
— New Meeting *	1811 ..	J. Lockyer	
Walkern *	1811 ..		
Whitewell *	1833 ..	T. Mountford	
Wheathampstead		T. Gilbert	
Welwyn *	1792		
Watford *	1814 ..	J. Coanes	

HUNTINGDONSHIRE.

Area, 372 square miles. Parishes, 101. Inhabited houses, 1841, 11,897. Uninhabited, 373. Building, 65. Population, 1841: Males, 29,154. Females, 29,548.—Total, 58,699.

There is an Association of Baptist and Independent ministers in this county, which supports an Itinerant. Several villages are visited by the missionary, and the pastors of the associated churches.

<i>Place.</i>	<i>Date of Erection.</i>	<i>Pastor.</i>	<i>Where Educated.</i>
†Bluntisham			
Catworth			
Huntingdon		W. Wright	
Kimbolton		J. Hemming, M.A.	
†Perry			
Ramsey			
Spaldwick			
St. Ives *	1630	J. K. Holland ..	Billericay
St. Neots		E. Muscutt	
Yaxley			

KENT.

Area, 1,557 square miles. Parishes, 409. Inhabited houses, 1841, 95,547. Uninhabited 5,013. Building, 809. Population, 1841: Males, 272,415. Females, 275,746.—Total, 548,161.

The Kent Congregational Association was formed August 8, 1792. It is divided into five districts, and a local Secretary to each. Treasurers, Edward Brock, Esq. Chatham; Secretary, Rev. H. J. Rooke, Faversham.

<i>Place.</i>	<i>Date of Erection.</i>	<i>Pastor.</i>	<i>Where Educated.</i>
Birchington *	1819		
Broadstairs A		J. Chapman	
Bromley, Common A		G. Verrall	
Brompton		H. Bolney ..	Hackney
Canterbury *A	1696 ..	H. Creswell ..	Hoxton
Chatham *A	1795 ..	P. Thomson, M.A.	Highbury
Cranbrooke *A	1700 ..	G. F. Woodman ..	Highbury
Dartford *A	1790 ..	E. W. Harris ..	Hackney
Deal *A	1681 ..	J. Vincent ..	Hoxton
Dover A	1840 ..	W. Crump ..	Highbury
Deptford High Street *A	1700 ..	J. Pulling ..	Highbury

<i>Place.</i>	<i>Date of Erection.</i>	<i>Pastor.</i>	<i>Where Educated.</i>
Deptford New Cross *	.. .. 1805 ..	W. J. Hope	
— Bethel Chapel	.. ..	
Erith A	.. ..	J. Simpson	
Eltham			
Edenbridge *	.. .. 1800		
Faversham *A	.. .. 1790 ..	H. J. Rooke ..	Hackney
Folkestone *	.. .. 1786 ..	W. Powell	
Four Elms A	.. ..	J. A. Chamberlain	
Grain, Isle of			
Gravesend *A	.. .. 1717 ..	J. Tippetts ..	Hoxton
Greenhithe			
Greenwich, Tabernacle *A	.. 1776 ..	W. Chapman ..	Newport Pagnal
— Maize Hill *A	.. 1823 ..	H. B. Jeula ..	Hoxton
Herne Bay *A	.. .. 1822 ..	J. Viney	
Hythe *A	.. .. 1814		
Iden Green A	.. ..	D. W. Jenkyn	
Leamham *A	.. .. 1775 ..	Vacant	
Lewisham A	.. ..	T. Timpson ..	Hackney
Lydd *A	.. .. 1805 ..	T. Ladson	
Maidstone *A	.. .. 1746 ..	E. Jinkings ..	Hoxton
Marden *A	.. .. 1807 ..	S. Raban	
Milstead			
Milton, next Sittingbourne *A	.. 1790 ..	W. E. Parrett	
Minster, Isle of Sheppy *	.. .. 1800		
Newnham *	.. .. 1820		
Orpington			
Penshurst			
Queenborough *A	.. .. 1796 ..	S. J. Bretze	
Ramsgate *A	.. .. 1696 ..	H. J. Bevis ..	Highbury
Sandwich *A	.. .. 1690 ..	Jas. Knight ..	Hoxton
Sheerness *A	.. .. 1789 ..	Vacant	
Sittingbourne A	.. ..	J. K. Foster ..	Cheshunt
Staplehurst *A	.. .. 1662 ..	J. Grigaley	
Snodland A	.. ..	J. Corbishley ..	Rotherham
Stroud *A	.. .. 1796 ..	T. Drew	
Sutton Valence *	.. .. 1794 ..	J. Hamer	
Sydenham			
St. Mary's Cray	.. ..	Vacant	
Tunbridge *A	.. ..	J. V. Mummery ..	Coward Coll.
Tunbridge Wells *A	.. .. 1830 ..	B. Slight ..	Highbury
Town Sutton A	.. ..	J. Hamer	
Up Street			
Welling			
Wetherham A	.. ..	W. Foster	
Whitstable A	.. ..	D. Harrison	
Wingham *A	.. .. 1817 ..	S. E. Toomer	
Woolwich			
— Sion Alley *	.. .. 1818		
— Powis Street *A	.. .. 1796 ..	T. James ..	Hoxton
— (Welsh) A	.. ..	W. Woodlands	

LANCASHIRE.

Area, 1,766 square miles. Parishes, 70. Inhabited houses, 1841, 289,166. Uninhabited 23,604. Building, 3,831. Population, 1841: Males, 814,857. Females, 852,207.—Total, 1,667,064.

"The Lancashire Congregational Union" is amongst the oldest and most efficient County Associations in the kingdom. It was first organized at Bolton, June, 1786, but it took its present name and form at Manchester, September, 1806. Since that

period 21 churches have been assisted, which are now contributing to its support, and aiding the general progress of religion in the world. It has at the present time about 150 stations and out-stations, at which there are about 1,200 communicants, and not less than 10,000 hearers. It enjoys the services of about 900 Sunday-school teachers, who instruct more than 6,000 scholars. The county is divided into four districts, Liverpool, Preston, Blackburn, and Manchester, to each of which are local officers. Richard Roberts, Esq., Manchester, is the General Treasurer, and the Rev. Dr. Raffles, of Liverpool, the Secretary. Its income for 1839 was £1,522. 17s. 2d. In accounting for the remarkable progress of Independency in Lancashire, the seminary first established by R. Spear, Esq., at Manchester, and afterwards continued at Blackburn, under Dr. Fletcher, Mr. Wardlaw, &c., should not be forgotten. "The Lancashire Independent College" is now rising at Withington, within three miles of Manchester, which will cost £25,000, nearly four-fifths of which sum has been already subscribed! When the enlightened views of its committee shall be realized, we doubt not but that with the blessing of God, the doctrines and polity of our churches will be more widely diffused throughout that crowded district. "A Brief History of the Rise and Progress" of this Union has been published by the Rev. R. Slate, that must be interesting to every friend of our principles.

Place.	Date of Erection.	Pastor.	Where Educated.
Ashton-under-Line *A	1815 ..	J. Sutcliffe	Idle
Altringham	1839 ..		
Ashton-in-Mackerfield *A	1819 ..	Geo. Spencer	
Accrington A	1839 ..	Josh. Linga	Airedale
Baldenston			
Bamford *A	1801 ..	John Blackburn	
Belmont A		Supplied	
Belham		Vacant	
Blackburn, Chapel Street *A	1778 ..	A. Frazer	Glasgow
— Pole Lane *	1772 ..		
Blackpool A		Vacant	
Blakanake			
Blakely *	1752 ..		
Bolton, Duke's Alley *A	1754 ..	S. Ellis	Idle
— Maudsley Street *A	1808 ..	Wm. Jones	Hoxton
Bretherton *A	1819 ..	Wm. Bowen	
Burnley *A	1814 ..	Thos. Greenall	Hoxton
Belthorn A		Vacant	
Bury, Henry Street A		Vacant	
— Bethel Chapel *A	1807 ..	J. Sunderland	Airedale
— New Road *A	1793 ..	J. Kennedy	Blackburn
— New Chapel A		W. Roseman	
Calderbrook *A	1825 ..	H. Cheetham	
Chorley, Hollinghead Street *A ..	1790 ..	W. M. O'Hanlon	Blackburn
— St. George's Street A		Robt. Long, M.A.	
Clitheroe *A	1815 ..	Josh. Wadsworth	Idle
Colne *A	1812 ..	R. Aspinall	
Chipping A		Robt. Leicester	Blackburn
Church Town, North Meols	1802 ..	Wm. Alexander	
Denton *A		T. H. Smith	
Darwin			
— Ebenezer Chapel A		S. T. Porter	
— Lower Chapel *A	1688 ..	Samuel Nichols	Wymondley
Droylsden A		Supplied	
Edgeworth Moor *A	1800 ..	J. Winder	
Elswick *A		Joshua Armytage	
Forton *A		W. G. Nevatt	
Four Lane Ends A		Supplied	
Garstang *A	1784 ..	W. T. Craig	
Golborne		Vacant	

Place.	Date of Erection.	Pastor.	Where Educated.
Greenacres A .. .. .	..	J. Galland	Rotherham
Greenacres Moor A .. .. .	..	R. Jessop	Idle
Hall Fold			
Halshaw Moor *A	1809 ..	J. Dyson	
Harwood, Great A .. .. .	..	Supplied	
Helen's, St. *A	1710 ..	J. Edmonds	
Haslingden *A	1785 ..	P. Ramsey	Manchester
Heaton Mersey A .. .. .	..	Supplies	
Heywood A .. .. .	..	W. Orgar	
Hilton Lane			
Harporley .. .. .	..	Supplies	
Hindley *A	1815 ..	John Jones	
— St. Paul's Chapel			
Hyde A .. .. .	..	E. Edwards	Blackburn
Huyton .. .. .	..	Supplies	
Horwick, New Chapel *A	1720 ..	J. Crossley	
— Lee Chapel *A	1765 ..	Vacant	
Inglewhite *	1827 ..	George Berry	
Knowl Green * .. .. .	..	Wm. Hoghurst	
Kirkham A .. .. .	..	R. M. Griffiths	
Kirby-Lonsdale .. .. .	..	J. Berry	
Lancaster *A	1772 ..	Saml. Bell	Hoxton
Leigh *A	1813 ..	D. Atkin	
LIVERPOOL,			
— Bethel Chapel, Bedford St.	1837 ..	Thos. Piercy (Welsh)	
— Claremont Chapel, Kirkdale	..	Josh. Tunstall	Airedale
— Great George Street *A	1812 ..	T. Raffles, D.D., LLD.	Homerton
— Crescent Chapel A	1837 ..	John Kelly	Airedale
— Duncan Street			
— Hanover Chapel A .. .. .	..	Jas. Priddie, B.A.	
— Newington Chapel *A	1777 ..	Wm. Bevan	Highbury
— Gloucester Street Chapel	..		
— Greenland Street Chapel *	1828		
— Toxteth Park Chapel *A	1831 ..	W. P. Appleford	Homerton
— Salem Chapel (Welsh)	1840		
— Kirkdale Chapel *	1830		
— Newborough A .. .. .	..	Wm. Hudson	
— Great Cross Hall Street Chl. *	1802 ..	(Welsh)	
— Berington Chapel			
— Trinity Chapel, Wavertree A .. .. .	..	Thos. Sleigh	Hoxton
— Greenland Street Chapel			
MANCHESTER,			
— Cannon Street *	1756 ..	S. Bradley	Rotherham
— Martin Top A .. .. .	..	W. Abram	
— Canal Street			
— Ducie Chapel A .. .. .	..	E. H. Nolan	Dublin
— Greenland Street			
— Grosvenor Street *A	1807 ..	R. Fletcher	
— Garside Street (Welsh) *A	1818		
— Hulme *A	1817 ..	J. Gwyther	Blackburn
— Mosley Street *A	1788 ..	R. Halley, D.D.	Homerton
— Rusholme Road *A	1826 ..	J. Griffin	Hoxton
Marston Height A			
Salford, Chapel Street *A	1819 ..	J. W. Massie	Missionary Coll.
— Hope Street *A .. .. .	..	T. L. Poore	Highbury
— New Windsor *A	1798 ..	A. J. Morris	Nailsworth
Middleton *A .. .. .	..	Vacant	
Tipping Street A .. .. .	..	J. Smith	
Milnthorpe A .. .. .	..	H. Riddle	
Newborough .. .. .	..	W. Hudson	
Oldham, Queen Street *A	1823 ..	H. H. Leigh	
— Providence Chapel *	1829		

<i>Place.</i>	<i>Date of Erection.</i>	<i>Pastor.</i>	<i>Where Educated.</i>
— Greenacres *A	1667		
— Hope Chapel *	1824 ..	R. Jessop	
Ormakirk A .. ..	.. ..	T. S. Harper	
Kirkham *	1811 ..		
Orrell A .. ..	.. ..	J. Holgate	
Park Chapel, near Bury *	1797 ..	Robinson	
Patricroft *A	1800 ..	Vacant	
Pendlebury *A	1820 ..	J. Anyon	
Prescott *A	1798 ..	T. Rogers	
Priesall A .. ..	.. ..	W. Gothard	
Preston			
— Cannon Street Chapel *A	1789 ..	D. T. Carnson	Blackburn
— Grimshaw Street Chapel *A	1808 ..	Richard Slate	Hoxton
Poulton			
Ramsgrove .. ..	.. ..	Supplies	
Rainford *A	1708 ..	Jas. Widows	
Rochdale *A	1814 ..	D. Hewitt	
Saddleworth			
Smallbridge A .. ..	.. ..	J. Priestley	
Seacombe			
Springhead A .. ..	.. ..	John Morris	
Southport *A	1823 ..	G. Greatbatch	
Stand *A	1791 ..	Jas. Deakin	
Stretford A .. ..	.. ..	Jas. Morris	
Stayley Bridge A. .. ..	.. ..	G. Hoyle	
Todmorden A. .. ..	.. ..	Supplies	
Tanbrook			
Tockholes .. ..	.. ..	J. Penkethman	
Turton *	1812 ..		
Ulverstone A .. ..	.. ..	Fras. Evans	Blackburn
Walkerfold	1792		
Walmealey A .. ..	.. ..	Josh. Gill	Manchester
Warrington, Salem			
— Stepney * .. ..	.. ..	Vacant	
West Houghton *	1826 ..	W. Robinson	
Wharton A .. ..	.. ..	Vacant	
Wigan, St. Paul's Chapel *A	1777 ..	W. Roafe	
— Hope Street Chapel *	1814		
Wymond Houses .. ..	.. ..	Supplied	
— Wiswill .. ..	.. ..	Supplied	

LEICESTERSHIRE.

Area, 806 square miles. Parishes, 212. Inhabited houses, 1841, 44,049, Uninhabited, 3,260. Building, 457. Population, 1841: Males, 105,613. Females, 110,242. —Total, 215,855.

The Leicestershire Association of Congregational Ministers and Churches joined the General Union in 1835. Thomas Nunnerley, Esq., Leicester, is Treasurer. Rev. G. Legge, Leicester, Secretary. The Association has the aid of more than twenty gratuitous occasional preachers, and occupies as many village stations. The income of last year £200.

<i>Place.</i>	<i>Date of Erection.</i>	<i>Pastor.</i>	<i>Where Educated.</i>
Ashby-de-la-Zouch A	1700 ..	W. Tait	Homerton
Bardon Park A .. ..	.. ..	D. Abell	
Bosworth A .. ..	.. ..	Vacant	
Donington Castle A	1840 ..	J. Buckpit	
Enderby A .. ..	.. ..	G. Newton	
Earl Shilton *	1810 ..		

<i>Place.</i>	<i>Date of Erection.</i>	<i>Pastor.</i>	<i>Where Educated.</i>
Easton Magna A .. .. .	.. .. .	J. Dear	
Freeby			
Hallaton A .. .. .	.. .. .	S. Causby	
Hinckley *A	1766 ..	W. Salt	Hoxton
— A .. .. .	.. .. .	J. Sheffield	
Kibworth, *A	1700 ..	E. Chater	
Leicester			
— Bond-street *A	1821 ..	Vacant	
— Gallowtree-gate *A ..	1123 ..	G. Legge, A.M.	Hoxton
Loughborough *A	1828 ..	E. Leighton	
Lutterworth *A	1730 ..	J. Hopwood	Hoxton
Market Bosworth *	1799 ..		
Market Harborough * ..	1694 ..	W. Bedford	
Melton Mowbray *A	1821 ..	J. Roberts	Hoxton
Newton Burgland *A	1799 ..	J. McDonald	
Narborough *A	1706 ..	W. Bedford	
Shilton A .. .. .	.. .. .	Wm. Joseph	
Theddingworth A .. ..	.. .. .	Vacant	
Ullesthorpe *A	1805 ..	G. Miall	
Wigston Magna *A	1730 ..	Thos. Mays	
Wymondham A	1840 ..	Vacant	

There are small chapels at eleven villages, as follow: Burton Overy; Burbage; Countesthorpe; Enderby; Hallaton; Huncote; Kilby; Newton; Slawston; Swinford; Sketchley; and Whetstone; at which a service is held at least every Sabbath day by the neighbouring ministers.

LINCOLNSHIRE.

Area, 2,611 square miles. Parishes, 632. Inhabited houses, 1841, 73,038. Uninhabited, 2,250. Building, 456. Population, 1841: Males, 181,802. Females, 180,915. —Total, 362,717.

We regret to record that this county is without an association of the Congregational Churches.

<i>Place.</i>	<i>Date of Erection.</i>	<i>Pastor.</i>	<i>Where Educated.</i>
Alford *	1780 ..	Thomas Harris	Highbury
Barrow .. .. .	.. .. .	Supplied	
Barton *			
— upon Humber	1805 ..	J. Winterbottom	Rotherham
Bottesford .. .. .	.. .. .	J. Haigh	
Boston *	1819 ..	Isaac Watts	
Brigg *	1796 ..	Morgan Lloyd	Highbury
Caister * .. .. .	.. .. .	J. Anderson	Highbury
Gainsborough *	1774 ..	D. Loxton	Highbury
Grantham *	1823 ..	R. Soper	Hoxton
Grimsby, Great .. .. .	.. .. .	W. Marjerum	
Gonerby, Great .. .. .	.. .. .	George Amos	
Helpingham			
Horncastle *	1822 ..	John Pain	
Heckington			
Kirton in Holland *	1831 ..	W. Dickenson	
Lincoln, Newland Chapel ..	1840 ..	S. B. Bergne	Highbury
— High Street *	1819 ..	D. R. Campbell	Glasgow
— Zion Chapel *	1805 ..	G. Gladstone	Cheahunt
Long Sutton *	1819 ..	Henry Edwards	Hoxton
Louth *	1820 ..	W. Todman	
Market Deeping .. .. .	.. .. .	Vacant	
Pinchbeck *	1787 ..	A. R. Philips	
Sleaford *	1770 ..	E. S. Brooks	

Place.	Date of Erection.	Pastor.	Where Educated.
Spalding .. .. .	.. .. .	Percy Strutt	Highbury
Stamford *	1720 ..	T. Islip	.. .. .
Spilsby *	1810 ..	J. Simmons	.. .. .
Wrawby *	1818 ..	W. Bettinson	.. .. .
Witheredge	1838 ..	.. .. .	.. .. .
Walton le Marsh .. .. .	.. .. .	W. Rose	.. .. .

MIDDLESEX.

Area, 282 square miles. Parishes, 190. Inhabited houses, 1841, 207,670. Uninhabited, 9,850. Building, 3,156. Population, 1841: Males, 738,970. Females, 837,646.—Total, 1,576,616.

This does not include large portions of the metropolis that lie on the southern side of the river Thames. The following lists, however, contain the Congregational churches in the cities of London and Westminster:—in the boroughs of Tower Hamlets, Finsbury, Mary-le-Bone, Lambeth, and Southwark. The ministers and churches that are not included in these metropolitan divisions are inserted under the head, Suburban and County congregations.

The Independent churches, as such, have now no visible organization in the metropolis. "The Congregational Board" meets every month, but it consists exclusively of ministers, all of whom do not sustain the pastoral office. Assuredly, while the pastors of London are called to deliberate on the claims of Great Britain and Ireland—the British colonies—and the heathen world, they ought to have an ostensible organization on behalf of the villages and towns that are within the shadow of this colossal metropolis. At the colleges in Byng Place, Highbury, Homerton, and Hackney, there are always four-score young evangelists willing to be employed; and in churches like those of London, assuredly there are as many gifted lay-brothers, who would be willing to co-operate with their pastors in supplying the destitute places around. Such resources for usefulness should be organized and called forth. Much, however, is specifically done for the metropolis—the City Missionary Society with its fifty agents; the Christian Instruction Society, with more than 2000 visitors; the Metropolis Chapel Fund, by which three spacious new chapels have been reared. Still the Congregational churches, as such, in each metropolitan city or borough, should form, we conceive, a distinct association for the purposes of maintaining the weaker churches, and gathering others where not already formed.

THE METROPOLIS.

1. City of London.

Aldermanbury *A	1672 ..	J. Davies	.. .. .
Barhican Chapel *A	1784 ..	A. Tidman	.. .. .
Bishopsgate Chapel *A	1838 ..	H. Townley	Hackney
Fetter Lane Chapel *A	1660 ..	C. Morris	Hoxton
Ilare Court Chapel *A	1660 ..	W. S. Palmer	Camarthen
Jewin Street Chapel *A	1760 ..	T. Wood	Hoxton
Jewry Street Chapel .. .. .	.. .. .	— Silver	.. .. .
New Broad Street *A	1727 ..	N. M. Harry	Newport Pagnel
Poultry Chapel *A	1819 ..	J. Clayton, M.A.	Homerton
Silver Street Chapel A .. .. .	.. .. .	J. Bennett, D.D.	Gosport
Weigh House Chapel *A	183 ..	Thos. Binney	Wymondley

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES: *Continued from p. 173 of No. 20.*

MERE Auxiliary.	Connected with
BUTE Branch	<i>Rhymny Auxiliary.</i>
BLYTON Association	<i>Kirton ditto.</i>
WORLABY ditto	<i>Brigg ditto.</i>
TREVELLAS DOWNS	<i>Cornwall ditto.</i>
GRAVESEND & MILTON Ladies' Asso...	<i>Gravesend & Milton Branch.</i>

From W. G.

December 7, 1840.

I HAVE this day paid a *donation* to the British and Foreign Bible Society, at Williams, Deacon & Co.'s, of £50. I wish it to be inserted in the next Monthly Extracts, as follows: "Part of the produce of a good growth of Hops, by W. G., £50." I am still old-fashioned enough to like the Earl-Street Bible Society.

*From the Rev. H. A. Browne's Account of Anniversary Meetings
attended by him in Essex and Suffolk in Oct. 1840.*

Colchester, Oct. 11, 1840—St. Peter's and St. James's pulpits being offered, I had the privilege of preaching three sermons for the Society:—in the morning at St. Peter's, Coll. 17*l.* 10*s.* 3*d.*: in the afternoon at St. James's, Coll. 5*l.* 8*s.*: in the evening at St. Peter's, Coll. 17*l.* 5*s.* 5*d.* A sermon was also preached in one of the Independent Chapels, and a Collection made of 13*l.* 12*s.* 3*d.*

Oct. 12—Two Public Meetings in the Lion-Walk Rooms. In the morning, G. Stokes, Esq. in the chair.

The Report—carefully drawn up, as usual, by Mr. Burgess—stated a deficiency in the year; and that the remittances to the Parent Society had been the smallest ever sent—800*l.*, of which 500*l.* was free. The whole Receipts amounted to 842*l.* 17*s.* 10*d.*;—of which, 248*l.* 1*s.* 1*d.* was paid direct to the Auxiliary; 160*l.* 17*s.* 6*d.* Annual Subscriptions; and 48*l.* 4*s.* Congregational and Anniversary Collections. The seven Branches had remitted 435*l.* 5*s.* 5*d.*

The Total Issues of this valuable Auxiliary have been 51,576.—Is it likely that this precious supply would have been rendered through any other channel?—that the thirst would have been excited; or, if excited, so far slaked, by any other instrumentality?—I say "so far slaked," because it is a striking fact, that in Districts where this Society has been most actively at work for five and twenty years or more, the population is actually worse off in this very particular than at first; that is, the increase of readers is so much beyond that of Bibles, that the proportion still unsupplied exceeds that of twenty years ago! What an argument, not alone for continuous, but much-increased exertion! How idle, to assert that the work is soon done, or soon can be done! How worse than vain the objection—an objection such, "that spite of sorrow it will make you smile," that the employment of so much machinery is as if one should engage a steam-engine . . . to draw a cork! How clear the necessity for an Association, or agency of some kind, to be planted in every village in the realm!—And if this be true of an agricultural

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people, what must be the case amid the living and moving, dying but immortal, masses of our "operative" Districts? What in Manchester, Birmingham, Leeds, London? The work is but begun at home—a mighty work—too mighty for present means; but we must labour on;—and if the god or the gainsayers of this world would hinder and bar doors in our faces, though famine is pinching the while within, we must use the key

"Whose wards are Faith—and Hope—and Charity,—"

(as the pious Herbert says), until, in God's name and time, we shall prevail.

To return to Colchester. — There were some pleasing points in the year's history. A ship, on board which were many German Emigrants, got on a sand off Harwich, through stress of weather. They received twenty-five German Bibles, and pursued their voyage. They were not thrown upon that sand for nothing; and the Society was honoured in being the ready instrument of good. And, as the same Herbert has it—

"—all worldly joys go less,

To the one joy of doing kindnesses;"—

especially such kindnesses, to strangers, in the name and for the sake of Jesus.

A grant had been made of 50 Bibles to the Essex and Colchester Hospital;—another of 50 Testaments to the Town Mission. Thus the sick in body, and the sick in soul, were cared for.

* * * *

The Meeting of the Ladies' Branch was held at the same place in the evening; the Rev. Mr. England (who had preached for the Society the day before) presiding. A crowded audience.

The young are busy and useful in connection with this Branch. Besides "Mrs. Rowe's Pupils," and "A few young Friends," who were called over in the Cash Account, there were—

The Juvenile Association	-	-	-	£	4	11	2
Mrs. Chaplin's Juvenile Association	-	-	-		7	1	0
The Twig Juvenile Association	-	-	-		15	10	0

Now, the Twig is five years old, and the first year produced five pounds' worth of fruit; and I would all our Branches were covered with such Twigs! for I trust that it is a love of the Saviour, and a right value of His record of eternal life, which has led to this threefold increase.

And now I am amidst the young, I have a little fact for you.—Mr. Carr, the Vicar of St. Peter's (well known to you), addressed his Sunday Scholars on the 11th, between the Services. He spoke of the Bible Society, its blessed work and uses, for the glory of God and in behalf of the world. "And now," said he, (intending to speak of the little Welsh girl's tears, which she wept because the weather had not permitted her to take her accustomed weekly walk of seven miles to the nearest Bible), "do any of you know the origin of this great Society?" They looked at one another round the classes; and turned to their Teachers, as if the question were one which ought to be, and would be answered—though they knew not how; when one little girl said, "God." Her Teacher told me this;—and I delighted in the truth of the dear child's reply: for those tears, "forgot," perhaps, "as soon as shed," which so moved Mr. Charles's heart, were of the dew of the Spirit—the same dew which watered the little seed, until it has now become the tree whose leaves are for the healing of the nations.

The Collections at Colchester were—Morning, 9*l.* 12*s.*; Evening, 5*l.* 7*s.*; making, with the Sermons, 68*l.* 14*s.* 11*d.*, an increase on the former year of more than 20*l.*

* * * * *

Oct. 19. *Aldborough*—Accompanied by Mr. Charlesworth. Meeting in the School-room: W. Long, Esq., in the chair; and Rev. Mr. Dowler, the Incumbent, Secretary. Free Subscriptions, 5*l.* 11*s.* 6*d.*; Issues, 23 Bibles, 5 Testaments. A good Meeting. Collection, 4*l.* 4*s.*

In the midst of my address, a sailor thrust his head in at the door, with the cry, "The water's coming!"—which carried off some of my hearers in a trice. It appears, that, with a particular wind, the waves are sometimes borne over the bank into the street which lies just behind it. The last time this happened was on the evening of a Bible Meeting, seven or eight years back. The houses were then flooded, and boats rowed up and down the street.—On this occasion the boats of the fishermen were thrown up upon the bank, but no further mischief done. The waves were stayed. But it was singular, that a second time old Ocean should have seemed disposed to visit the Bible Society. Was it to remind us of the end, when it shall be—

"Hark! the song of jubilee,
Loud as mighty thunders roar;
Or the fulness of the sea,
When it breaks upon the shore!"?

Or was it to animate to the use of our means, by assuring us that he is our ready servant, to bear upon his back, from our sea-girt isle, the Everlasting Gospel: thus answering to our bidding—

"Waft, waft, ye winds, His story!
And you, ye waters, roll!
Till, like a sea of glory,
It spread from pole to pole!"

From Mr. C. S. Dudley.

Reading, Nov. 21, 1840.

THE retrospect of the last seven weeks, during which I have been mercifully enabled to attend Forty-eight Public Meetings, is well calculated to excite humble gratitude for undeserved blessings.

Six years had passed since I had visited Cornwall; and it was truly gratifying to meet again many old and valued friends. But the feeling of satisfaction was materially increased by finding them unmoved by the changes and divisions of the present day; and still manifesting their unabated attachment to the object and constitution of a Society which—blessed be God!—is changed only in the constantly increasing range of its operations.

The Cornwall Auxiliary was one of the earliest County Societies formed in the kingdom, having been established in the year 1811. The population at that period was 216,667: and when it is added, that no fewer than 105,815 Bibles and Testaments have been already distributed, we have another striking proof of the absolute necessity which existed for such an Institution, and of the efficiency of the means employed for securing and perpetuating the supply of our domestic population. The number of copies put into circulation in the last year was 7796, being exactly double the issues of the preceding year, and more than double the average annual issues of the twenty-nine years

during which the Society has existed. This is a fact which sufficiently refutes a too prevalent opinion, that the primary object of a Local Bible Society is soon attained; and should impress on our minds the important truth, that its work is never accomplished.

The mass of the population of Cornwall, perhaps beyond that of any other county in the kingdom, is composed of the laborious and dependent classes, deriving an uncertain, and frequently a scanty subsistence from the mines and the fisheries.

It might have been naturally supposed, that the arts of wicked and designing "men given to change," working on such materials, in a season of privation, would excite the spirit of discontent; but in no quarter have those arts more signally failed; nor have I ever witnessed, in any part of England, more general contentment and apparent domestic happiness. I am not singular in the persuasion, that this satisfactory state of things may, in no inconsiderable degree, be ascribed, under the Divine Blessing, to the steady persevering exertions of the Cornwall Auxiliary Bible Society, and its connected Branch Societies and Bible Associations.

The Anniversary Meeting of the Auxiliary Society, at which Sir Charles Lemon, Bart., presided, was stated to be more numerously attended than for many preceding years; and was characterized by a delightful spirit of unanimity, and an evidently cordial interest in the cause. The Report of the Committee bore strong testimony to the efficiency of Lieut. Wilson's services; and recommended the further engagement of that gentleman, as Local Agent, for an additional period of three months, in consequence of the urgent application of some of the Branch Societies, which he had not hitherto visited. The number of new Associations already established and organized by Mr. Wilson is twenty-seven, exclusive of the revival of many others which had been in a declining state. A decided conviction of the value of these Institutions is rapidly extending throughout the county; and many of the Parochial Clergy expressed themselves, at the different meetings, in language similar to that of one Incumbent, who candidly observed to his parishioners, "I had distributed many Bibles among you, and thought all were supplied; but the formation of our Bible Association has convinced me of my error."

It might seem invidious to specify the several Branch Societies which appeared to me to be in a peculiarly efficient state. With one or two exceptions, the Annual Reports announce *increased Receipts, increased issues of the Holy Scriptures, and increasing interest*: and with the like rare exceptions, the Meetings were considered unusually large. The same observations are applicable to the Bible Associations generally, but more especially to those which have been the longest in existence, some of which afford very encouraging illustrations of the beneficial effects of the system adopted and perseveringly pursued. To one of these, established in the beautiful Village of Perran-arworthall, connected with the Falmouth Branch Society, I have much pleasure in adverting, for the purpose of introducing the following extract from their Report:—

"Since the last Meeting of the Committee, one of our most regular subscribers, a young man of about twenty-two years old, has been called to his eternal rest. Though only a labourer on the roads, he thought it a privilege to spend a portion of his hardly-earned wages in supplying himself, and others of his family, with copies of the Holy Scriptures. Whilst subscribing for one of the largest size, he also provided himself with a little Pocket Bible, in order to take it with

him to his daily work; and at his dinner hour, it was his practice to retire with his treasure into some quiet corner of a field, and, from the blessed words which it contained, seek that refreshment which he would not have exchanged for all the wealth and pleasures of the world. Every passage that particularly impressed him, he used to mark with blades of grass; and the little Bible (which he gave, on his death-bed, to a brother, with earnest entreaties that he would read it daily) is almost filled with these simple and touching memorials. This pious young man's love of the Scriptures was intense; and it may truly be said of him, that not only were the statutes of the Lord 'his songs in the house of his pilgrimage,' but that in his life he 'adorned the doctrine of God his Saviour.' And when death came, after an illness of only four days, it found him with his work done, and his soul ready to obey the summons joyfully. The night before his departure, on one of the Bible Collectors calling to see him, and speaking of the blessed prospect before him, he pressed his hand in his, which was already cold, and said: 'I cannot speak much; my breath is short; but my hope—oh glorious hope!—is full of immortality.' "

Next to our own heartfelt reception of the blessed Truth and glorious promises of the Gospel, applied by the Holy Spirit, I know not, my dear friend, a greater encouragement in our work than is derived from these

" Short and simple annals of the Poor."

Could the records of our Village Bible Associations be collected, what a rich and attractive practical illustration would they furnish of the declaration of the Royal Psalmist: "The entrance of Thy word giveth light; it giveth understanding to the simple."

I should not do justice to my feelings, in closing this brief notice of a long and deeply-interesting tour, without an expression of grateful acknowledgment of the truly friendly attentions received in a region proverbially hospitable. Their own motto may be appropriately applied here; for "*one and all*" seemed to be influenced by a desire to manifest their attachment to the British and Foreign Bible Society, by their kindness to its unworthy servant.

From a Correspondent of the London Hibernian Society.

August 26, 1840.

ALLOW me to trouble you with a true sketch of the result produced by the gift of a large Testament, granted by me, in this neighbourhood, about eighteen months ago: and, instead of the notice inducing the application, first to give an outline of the circumstances under which the book was demanded and given.

The applicant was A—G—, a Presbyterian: he was very poor, and had a family to support; but his greatest misery consisted in the daily quarrels and disunion between himself and his wife, which—unfortunately, I cannot say—usurped the place of family worship; a comfort they knew nothing of.

G— was a man of rather quiet disposition, but his wife was of an almost untameable nature. Such was his suffering under the perpetual torment of her tongue, that (as he related himself) he hired with a neighbouring farmer, not so much for the profit of it, as for the purpose of enjoying that peace which was denied him at home.

In this state of things he made known the matter to our Teacher at Bellaghy (a very pious and excellent character); whose first inquiry was, if ever the word of God was introduced or read in his family. "No,

Sir," said poor G — : " I am the only person in the family that can read, and I would have no chance of a hearing from my wife: besides, I have neither a copy of the Scriptures, nor means to purchase one."

The latter difficulties were removed by calling on me: the book was given, with a request that G — would read a chapter morning and evening in his family, which it appears he faithfully complied with; and, to his surprise, his wife listened attentively, became respectful to him, and at length was anxious to be able to read it herself:—but here was the root of the matter: her former unkindness was the offspring of ignorance: she could not distinguish one letter from another. The result of their first friendly consultation was, that they saw the neglected state of their children; and not only purposed, but did send their children to our school at Bellaghy: one boy was eighteen years old, another sixteen, and neither knew even the Lord's Prayer, nor a letter in the Alphabet. The mother also commenced to learn, and has made an excellent proficiency. She now thanks God that she can read the Bible herself. She has constantly attended our Day and Sunday Schools; and the last two days I have examined her children in the Male and Female Schools at Bellaghy. Nothing can exceed her gratitude for the wonderful change, even in worldly circumstances: her present state is affluent, compared with what it was eighteen months ago: her own expression of it is, " Oh, Sir! the blessing of God came into my house the day A — brought home the Testament." And if their present joy bears any ratio to their former misery and discontent, who could describe the happiness of the husband at seeing that " unruly evil," which was once his deadly foe, now made the instrument of blessing and praising God?

From a Correspondent in Jersey, November 18, 1840.

Two years since, I visited a sailor's wife at Paramé, who was then unwell; and gave her a Tract. In my recent visit to France, I went several times to see the same poor woman in her decent apartment (very different from most French apartments). Her fine little girl (seven years old) repeated many verses and paragraphs of my Tracts, which she had put out of the reach of the Priest, by committing them to memory. The day before I left France, I said to the mother, " I should like you to have a Testament, but I must not give it. Can you raise twenty sous for one?" " I should much like to have it," she said; " but I go on credit for my bread for myself and my child, until my husband comes from sea."—I said, " Can you raise ten sous?" " Je vais voir," (" I go to see,") she replied. Away she went to some neighbour, and soon returned with ten sous and took the book; and raising it in an affecting manner, she exclaimed, " I hope, if you should come again another year, I shall be able to tell you that this book has been a blessing to our souls."

From the Rev. H. D. Leever.

Athens, Nov. 26, 1840

THE next day we came on to Delphi, with whose interesting scenery I was pleased to renew my acquaintance. Forty-six volumes were left with the Demarch and Schoolmaster for the inhabitants of the village; and

we passed on to Chryso for the night, which, as usual, we passed at the Demarch's; and distributed ourselves, or left with him and the Schoolmaster (a nephew of the Bishop of the Diocese), 57 copies of the Scriptures. On descending the next morning to the sea-shore, to embark for Galaxidi, I observed that the man who accompanied a horse we had hired, allowed his beard to grow, which with the Greeks is a token of mourning for the death of a relative. I asked him the cause; and he told me a sad tale of his having lost three children by a fever, within a few weeks; that his little funds had been exhausted by doctors' bills; and that his poor wife was quite inconsolable. His heart was soft; and I tried to pour into it the only balm for the afflicted—the consolations of the Gospel. The man was evidently touched: and finding he was not possessed of the Scriptures, I gave him a line to the Schoolmaster, desiring him to give him a copy of the New Testament and the Book of Job. On my return to Athens, I was much pleased to find a Letter from the good Schoolmaster; which, as it is not very long, I will translate for you:—

"REV. SIR—I had the pleasure of receiving to-day your Letter to me of the 30th instant; and I rejoiced. I rejoiced also at the sympathy you had shown towards one who is truly worthy of sympathy, in providing for his being profited and comforted in some measure by the holy word of God. I did not fail to give him, as I was instructed, the two sacred books: and I pray the Holy God to grant me the favour of doing the same to many other Christians. Moreover, I implore God to grant you every spiritual blessing; and to keep you from every evil, as the apple of his eye. I remain wholly yours, ————."

From Dr. Lucius O'Brien.

Toronto, Upper Canada, Nov. 25, 1840.

WE are in great hopes that your Committee will favourably entertain our late application for Bibles and Testaments, at the reduced prices, for the use of our Schools.* It would be impossible for me adequately to describe the urgency of this case. Our back townships are filled with inhabitants, who either are struggling against the difficulties which must inevitably attend settlers in a new country, and who, whatever their ultimate success may be, must in the mean time feel the pressure of difficulties so heavily as to make them lay out every penny they possess on their immediate temporal wants; or who, having overcome their first trials, have been living estranged from the worship of God for some years, or, at all events, having had no opportunity of religious instruction for their families for a length of time, do not *now* feel the necessity for it. These people, until again influenced by the Holy Spirit, will not spend one penny in the purchase of Bibles, Testaments, or books of any kind; but all must go for temporal advantage—for the meat that perisheth. I believe it is only justice to most of these people, to say, that there is a strong desire to give their children some education; but that a *present* prospect of some advantage tempts them to postpone what they acknowledge to be *a good*: and that these occasions, often recurring, with their various pecuniary difficulties, produce at the last a loss, which they then regret, though too late to remedy it. These people require to have the Bible put into their hands: and we cannot doubt but that the seed thus sown will be indeed blessed. In all human probability, the eternal misery or happiness of thousands of your Canadian fellow-subjects may be connected with the vote of your Com-

* The application for Bibles and Testaments was attended to.

mittee on this occasion; and while we gratefully acknowledge the liberality of the Parent Society on so many occasions, we deem it only our duty to press this matter on their earnest consideration. May the God of love direct all your thoughts on this occasion, and bless the result of your deliberations!

REMITTANCES RECEIVED IN DECEMBER, 1840.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Aberavon .....	..	1 4 0	Northampton .....	..	..
Ashton-under-Line .....	..	53 0 0	Creaston Branch	5 0 0	..
Banbury .....	..	17 0 0	Spratton Association	10 0 0	..
Battersea .....	..	1 5 0	Wellford ditto	2 10 0	..
Bideford .....	..	10 0 0	Naseby ditto	12 4 0	..
Bishopwearmouth and Sunderland .....	..	36 16 10	West-Haddon ditto	3 7 6	..
Blackheath, Ladies' Branch, 68 0 0	..	..	Nottingham .....	..	16 6 8
Boston .....	..	27 15 2	Eastwood Association	15 0 0	..
Brecon .....	..	83 17 8	Selstone ditto	4 0 0	..
Brixton and Stockwell	37 9 2	32 10 10	Oldbury .....	..	5 0 0
Bristol	250 0 0	..	Oldham .....	..	13 0 0
Burnley Ladies .....	..	33 2 3	Oundle	20 0 0	..
Bury St. Edmund's .....	..	125 3 0	Peterborough .....	..	29 10 8
Bury (Lancashire) .....	..	20 0 0	Plymouth, Devonport, and Stonehouse .....	..	114 9 8
Cardiff .....	..	24 0 0	Preston .....	..	50 0 0
Carmarvon .....	..	67 4 2	Retford	20 19 4	..
Cheshire .....	..	80 0 0	Richmond (Yorks.) Ladies' Association	13 0 0	..
Chilphenham	20 0 0	..	Richmond (Surrey) .....	..	6 1 2
Chobham	20 11 6	1 13 6	Richdale	60 0 0	71 10 4
Clapham, Ladies' Asso.	50 0 0	..	Rochester and Chatham .....	..	19 18 2
Congleton	70 0 0	10 10 0	Rugby .....	..	20 0 0
Cornwall .....	..	100 0 0	Rutland and Stamford	50 0 0	..
Croydon .....	..	5 2 0	Sleaford .....	..	25 0 0
Cumberland and Carlisle, 48 9 9	..	16 10 3	Somers' Town .....	..	5 2 0
Keewick Association	33 0 0	..	Southwark .....	..	100 0 0
Devon and Exeter .....	..	59 7 3	Stafford	18 0 0	28 2 3
Donington	40 0 0	..	Tamworth Branch	30 0 0	5 0 0
Dorking	40 0 0	7 4 10	St. Alban's .....	..	16 13 3
Durham .....	..	40 0 0	Stratford-on-Avon .....	..	37 3 10
Ecclesfield .....	..	19 3 2	Sudbury .....	..	5 3 11
Epworth .....	..	3 14 7	Suffolk, East of	379 0 4	79 14 11
Farnham, Ladies' Asso.	40 0 0	..	Thanet, Isle of .....	..	36 0 10
Aldershot & Scale Lad. As. 11 18 6	..	..	Torrington .....	..	15 0 0
Bentley ditto	23 4 2	..	Tunbridge Wells .....	..	60 0 0
Binstead & Kingsley ditto, 5 0 0	..	..	Ulverston and Furness .....	..	13 6 3
Flint	5 0 0	..	Victoria (Monmouthshire) .....	..	10 5 2
Forest of Dean	10 0 0	90 0 0	Wandsworth .....	..	6 0 11
Gainsborough .....	..	84 1 0	Wareham, Ladies' Asso. ....	..	3 0 0
Hadley, Barnet, &c. ....	..	7 11 10	Wensleydale .....	..	4 14 5
In aid of Cheap Scriptures, 5 6 0	..	..	Wimborne .....	..	22 0 0
Halifax (New Scotia)	75 0 0	75 0 0	Wolverhampton .....	..	23 5 10
Hampshire	50 0 0	23 11 4	Workington	22 19 2	6 17 0
Hovey Association	2 1 2	..	Ladies' Association	4 17 0	..
Holbeck .....	..	15 0 0			
Ilfracombe .....	..	25 10 6			
Islington	50 0 0	30 0 0			
Kensington .....	..	35 0 0			
Kingston (Upper Canada) .....	..	100 0 0			
Kingston-on-Thames .....	..	8 5 2			
Leicester .....	..	80 0 0			
Castle Donington Branch, 26 0 0	..	..	
Hinckley ditto	10 0 0	..			
Loughborough ditto	27 0 0	..			
Lutterworth ditto	25 0 0	..			
Market Harborough ditto, 42 0 0	..	..	
Queensborough Association, 5 0 0	..	..	
Leighton Buzzard .....	..	8 13 7			
Leith	20 0 0	..			
Liverpool	100 0 0	100 0 0			
Llanwrst .....	..	10 0 0			
London, City of, Ladies	88 16 6	25 3 6			
Macclesfield	36 0 0	20 0 0			
Ladies' Association	14 0 0	..			
Merchant Seamen's .....	..	150 0 0			
Newcastle-on-Tyne .....	..	40 0 0			
Third Instalment of Special Fund	32 10 6	..			

DONATIONS OF TEN POUNDS & UPWARDS.

Bowyer, Mrs., Lutterworth	(add.) 100 0 0
Covey, Rev. E.	10 10 0
Friend in Nottingham	20 0 0
Kay, W. Esq., Liverpool	(add.) 20 0 0
M. F., by Messrs. Hoare	20 0 0
Ramsden, R. Esq., Carlton	(add.) 10 0 0
Stephenson, Rev. W. A.	10 0 0
W. G., "Part of the produce of a good growth of Hops"	26 0 0
Whitehead, Peter, Esq., Holly Mount, Rawenstall	(add.) 20 0 0
Whitehead, Samuel S. Esq., Holly Mount,	20 0 0
Whitehead, Peter Halstead, Esq., ditto	20 0 0

LEGACY.

Burr, Mrs. Catherine Charlotte, late of Walcot, Bath	(less duty) 100 0 0
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COLLECTIONS.

By the Girls of Acworth School	2 10 9
By the Boys of ditto	0 19 8

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NOTICE.

A REDUCTION having been made, on the part of the Authorised Printers, in the price of Bibles, and a similar reduction in the price of Binding, since the publication of the Monthly Extracts for December, the Committee have the satisfaction to announce, that they are now prepared to offer several editions of the Scriptures at the following Reduced Prices, for the supply of Schools and of the Poor, through the medium of Auxiliary and Branch Societies and Bible Associations:—

	s.	d.
Nonpareil Bible . . 12mo. <i>sheep</i> . .	1	6
Ruby Bible 24mo. ditto . .	1	6
Pearl Bible 24mo. ditto . .	1	6
Brevier Testament, 12mo. ditto . .	0	8
Nonpareil ditto . . 12mo. ditto . .	0	6

On these books, no allowance will be made in the way of privilege to Subscribers: but the other editions, superior to them both in paper and binding, will continue to be issued on the usual terms.

The Committee particularly request that *prompt payment* may be made for all orders;—much inconvenience having been experienced from a neglect of this, in the recent cheap issues.

By order of the Committee,

A. BRANDRAM,

G. BROWNE,

} Secretaries.

The SECRETARIES of AUXILIARY and BRANCH SOCIETIES are respectfully reminded, that the Accounts of the Society will, as usual, be made up on *Wednesday the 31st of March*; and that, in order to insure their Remittances appearing in the next Annual Report, it will be necessary to forward them in time to be received at the Society's House, or by Messrs. Williams, Deacon, and Co. the Society's Bankers, *on or before that day*.

NEW SOCIETIES: continued from p. 181 of No. 21.

Connected with		Connected with	
VICTORIA Branch, Town- ship of Zone	} Upper Canada Auxil- iary, at Toronto.	CALEDONIA Branch, St. Mary's River	} Pictou Auxiliary, Nova Scotia.
WESTON ditto		NEW BUCKENHAM Branch	
HOWARD & HARWICH do.		OUTWELL ditto	} Norfolk Auxiliary.
NORMANDALE ditto		WALTON ditto	
MOUNT PLEASANT . . ditto		BLACKWALL Association	} Dartington Auxiliary.
GRAND RIVER ditto		SADBERGE ditto	
DUNVILLE ditto		CROFT ditto	
CANBOROUGH ditto		HEIGHTINGTON . . ditto	
SMITHVILLE ditto		SUMMERHOUSE ditto	
PELHAM ditto		GAINFORD ditto	
WELLAND ditto		PIERCEBRIDGE ditto	
MERTIE ditto		MELSONBY ditto	
CHIPPAWA ditto		ALDBOROUGH . . ditto	
THOROLD, Township, ditto		WILTON-LE-WEAR, ditto	
FIFTY-MILE CREEK . . ditto		COCKFIELD ditto	
RESCREVILLE & MARK- HAM ditto		EVENWOOD ditto	
ESQUELING, NORTH, ditto		WINSTONE ditto	
BRAMPTON ditto			
VAUGHAN ditto			
PINE GROVE, Vaughan ditto			

From the Seventh Annual Report of the South-West Middlesex Auxiliary.

THE Committee have lately had their attention directed to the condition of the Watermen employed in the barges belonging to Brentford and the neighbourhood. The number of barges is about ninety, and there are two men employed with each. The men are often detained on board during the Sabbath; and are known to have licentious books with them, but seldom or never a Bible. Under these painful circumstances, an application was made to the owners, who liberally contributed towards the expense of a grant; and H. Pownall, Esq., the respected President of the Society, having promised to make up whatever further sum might be required, the Bibles have been distributed, and will soon be placed on board.

From the Committee of the Liverpool Town Mission, to the Committee of the Liverpool Auxiliary Bible Society.

I AM requested by the Committee of the Liverpool Town Mission to report to you the extent to which the Agents of that Society have carried the inquiry as to the destitution of the Scriptures in their respective districts; and also to inform you respecting the distribution of the 500 Testaments which your liberality has enabled them to lend to that number of poor and destitute families. The whole of the Testaments, having been first stamped as *Loan Testaments* belonging to the Town Mission, have been distributed among the Agents, according to the degree of forwardness to which they had advanced their statistical accounts. The eagerness of the destitute families to possess the sacred volume, and the thankfulness expressed by the few whom we have been enabled to supply, are gratifying in a very high degree. It would be tedious to repeat all the instances by which this remark may be illustrated: the Report of one of the Agents, who has canvassed the whole of his district, may be taken as a specimen of the rest.

Mr. Humphreys, says—

"I have visited several of the families to whom I lent Testaments; and it was indeed delightful to hear the people testify what pleasure they received from perusing the word of God. In one house, I was told that a chapter is read in the family every evening since they had the Testament. In another house, they told me, that, as the parents could not read, the daughter read a portion out of the Testament after the father came home from his work. In another house, a woman said, 'My husband cannot read; but when he comes home from his work I sit down and read to him, sometimes for hours.' Another woman told me, that since they have had the Testament, her husband, when he comes home from church, reads the chapter containing the text. One woman said, 'We used to think the Sunday as long as two days; because we had to sit in the house all day, and had nothing to do: but now we sit and read the Scriptures, and spend the Lord's Day very happily.' Another woman said, 'I am very thankful to you for the Testament: it has done a deal of good here. My master reads a chapter or two every evening; and on Sunday last he sat down all day to read with the children, instead of going to the alehouse.' I lent a Testament to an aged woman, who gets her living by selling cockles; and when I met her the other day, she said, 'Oh, Mr. Humphreys, I am so thankful to you for the Testament you lent me! When I get home, after being about all day with these cockles, I sit down and read a chapter or two; and I get such pleasure to my soul, that I forget all my troubles. No one,' said she, 'would think how sweet the word of God is, till they begin to read it.'"

All the Reports are in this strain. Mr. Green says, that some persons have come to his Adult School to learn to read, on purpose that they

may be able to read the Testament. Mr. Robinson says, that five persons to whom he has lent Testaments have commenced subscribing for Bibles: and Mr. M'Cay reports, that he has obtained twenty-five Subscribers while taking this account. The last statistical account which was presented to your Committee included 100 streets: this is now extended to 179; and the result will be seen in the subjoined view. The number of families destitute of the Scriptures, in each of the streets yet canvassed, is also written in figures on the inclosed card; this card containing about 320 streets, of which about 140 remain to be visited.

In presenting this Report, I am instructed by the Committee of the Town Mission to urge on you the vast importance of still further efforts towards supplying the destitute poor of the town with the word of God. Your grant of 500 Testaments was, indeed, a liberal grant; but when they are all distributed, there will remain 5000 families, in the 179 streets that have been visited, who are still destitute, of whom more than 3000 have expressed their readiness to receive the Word of Life. Our Committee feel assured of your co-operation in this great work: and having stated our case, it only remains that I should respectfully ask, in their name, a further grant of at least 500 Loan Testaments, or whatever larger number you may feel justified in placing at our disposal.

Number of Families, Catholics and Protestants, in 179 streets,	15,043
Number of Adults	42,141
Number of Adults who cannot read	13,559
Number of Families destitute of the Scriptures	5571
Families willing to receive Testaments in loan	3515
Number of Children	20,590
Number of Children, between two and fourteen, not at School,	10,108
Number of Catholic Families	4621
Catholic Families destitute of the Scriptures	3530
Catholic Families willing to receive Loan Testaments	1595

From the Rev. J. M. Phillippo.

Spanish Town, Jamaica, Nov. 19, 1840.

In addition to the Public Meeting of the St. Catherine and St. Thomas-in-the-Vale Auxiliary, which I some time ago reported as having been held in Spanish Town, the Hon. Judge Bernard in the chair—we have lately had one at Passage Fort, the interesting village in which so many copies of the word of life were distributed two or three years ago by your Agent, Mr. James Thomson. Mr. Candler, of the Society of Friends, kindly presided on the occasion.

The meeting was large, composed almost wholly of the lately-emancipated class; and the interest they evinced, throughout the whole proceedings, though long continued, was perhaps never surpassed. The addresses of the several speakers were powerful and deeply interesting, particularly that of your highly-esteemed and valuable agent, Mr. Wheeler; who, on this and on all other occasions of a similar kind, manifested a zeal in the object of his mission which does him the highest credit. Several of the speakers were of African extraction, and lately Slaves. Their speeches were not only interesting, but highly intelligent and appropriate, exciting both the approbation and surprise of the more respectable and intelligent part of the audience. As an evidence that the meeting was not in vain, I believe I am correct in saying that upwards of 100 of the peasantry gave their names as subscribers for Bibles at its close.

* * * * *

The prospects regarding the future operations of the Bible Cause in this island are certainly of the most cheering description; and it is my most earnest hope that the Committee of the Parent Society will still aid us, to the utmost of their ability.

From a Correspondent abroad.

Nov. 23, 1840.

LAST Sabbath, I went to examine a school about an hour's ride from ———, taught by a labourer in the evenings. I examined each scholar separately; and found nineteen provided with Testaments, and reading more or less fluently, who in May, and some of them in August, did not know a letter. They are all upwards of eighteen years of age, and some of them fine intelligent lads. I left a Bible for the use of the school, to be lent to those who read best and pay most attention; with a promise, that if good progress be made, I will give it as a prize, by-and-bye.

In another school, in which upwards of thirty adults have learned to read the Scriptures more or less fluently since the 1st of June, I found one man of about forty years of age who had outstripped the rest. He has several children, and is so poor that he came to beg a Testament; but finding that he had made such progress, I gave him a Bible as a prize, and he appeared truly delighted with it. This was on Oct. 18.

* * * * *

Another was given to a widow—poor, and anxiously inquiring the way to be saved. She and a daughter are regular attendants at a meeting for prayer on the Saturdays; and both, I hope, are walking in the ways of the Lord.

A number are collecting various sums for Bibles; and I have heard of one family sitting together, one reading the Scriptures, while the rest wrought, till about midnight. On the 15th current, after sitting in rather a warm room for about two hours, to hear me read and explain the Scriptures, about twenty persons followed to my own house, asking if there would be another discourse or prayer-meeting there.

Jan. 7, 1841.

THERE seems to be a great and growing desire to read and hear the word of God. On Christmas Day—a day on which it was customary for none to go out of the house, except children to visit their parents and receive their blessing—about eighty to one hundred came to Meeting; and last Sabbath, our room and lobby were crowded to overflowing: wherever there was standing-room, it was occupied. Next Sabbath I began to have two meetings, forenoon and afternoon, in consequence of the numbers. Yesterday being a holiday, we had a meeting; and 200 to 250 attended. One girl, who came for the first time to hear me read the Scriptures on New-year's day (she had been often as a patient before), came to me with her sister on Monday, with a most mournful countenance. Her sister said, she had done nothing but cry ever since. I asked about her illness. She has a hopeless disease of the heart;—and she told me she was not weeping because she should die, but because she was afraid her sins would not be pardoned. I directed her to the blood which cleanses from all sin; and urged, that if she would trust in the death of the Lord as enough to satisfy for the sins of the world, and confide in Him as a sufficient Saviour, casting the burden of her salvation on Him, she would know peace and joy. She went away, however,

still a mourner. Yesterday, on dismissal, she came up to me. With a face beaming with pleasure—so much so, that I did not recognise her at first—she told me she had been made very happy, by hearing about Jesus.

From Mr. de Pressensé.

Paris, January 6th, 1841.

DURING the month of December there were issued from the dépôt, 1495 Bibles and 16,362 Testaments, or 17,857 copies of the Holy Scriptures; a result for which you will doubtless be grateful to the Lord.

During the last nine months of the past year—namely, from the 1st of April 1840 to the 1st of January 1841—the number of copies distributed from the dépôt have been 10,490 Bibles and 97,001 Testaments; making together 107,491 volumes. And here again I feel persuaded you will unite with me in praising the Lord for this proof of His mercy.

The issues of the above nine months exceed those of the corresponding period in the previous year by 9413 copies, notwithstanding the latter period surpassed the corresponding period of every year before. I cannot refrain from making repeated allusion to this circumstance in every Letter, for the purpose of directing our attention the more to the magnificent work of the Lord carrying on amongst us; and that, too, at a time which appeared peculiarly unfavourable for the circulation of the Holy Scriptures in a country so grievously afflicted as ours is, by calamities of various kinds, and in which the minds of men are so strongly carried away with the fleeting interests of time. In my opinion, therefore, the year 1840, which is considered by some as a disastrous year for France, ought rather to be regarded as a year of blessings, over which the angels in heaven rejoice. It is, moreover, a year of gladness for your Society; for I firmly believe you have never before had so much encouragement in this particular sphere of your labours; and you have, moreover, shown that the Lord has been with you, by not shrinking from any sacrifice, great as it may have been. It is a year, moreover, in which it has been evident, that, for the purpose of attaining your benevolent objects, God has placed your Society on a pinnacle, removed from those passions which urge men to hate and to seek to destroy each other. Truly it is a glorious war in which you are engaged; “for the weapons of your warfare are not carnal, but mighty, through God, to the pulling down of strong-holds, casting down imaginations and every thing high that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

These, also, are the weapons which the Almighty has placed in the hands of our dear colporteurs:—and hence it is that they succeed in a manner so astonishing; and, notwithstanding the difficulties of the times, and the unceasing opposition they have to encounter, continue to *sell* the Sacred Scriptures in such numbers, that if their journals and accounts did not attest the reality of their success, one might almost be led to suppose that they were throwing away gratuitously, and with heedless profusion, the hundreds and thousands of New Testaments which they actually dispose of for money. And here it may be proper to introduce the remark, that at present, when the distributions of your Society are so greatly increased in France, a great increase is also visible in the returns obtained. Formerly, and before the era of the colportage, such friends in the Departments as were disposed to lend us their aid were of opinion that it was useful and necessary to circulate large numbers of

Bibles and New Testaments altogether gratis; a proceeding which, under all circumstances, tended not a little to augment the sacrifices made in carrying on the work. In illustration of this, it may be stated, that, among the 107,491 copies which have been issued during the last nine months, only the small number of 2322 have been *given away*; and of these, 2000 were grants, made by special Resolutions of your Committee:—so that it is evident, that, as far as my own operations are concerned, only about 300 copies have been distributed without bringing any returns into the Society's funds.

* * * * *

The following may serve as a small specimen of the difficulties generally experienced by these worthy Agents; and will tend to show that they must possess a lively faith, to be able to persevere in so laborious a work. It is an extract from a Letter written in ———:

"If we make war against Satan," say the colporteurs, "he is not remiss in attacking us also. Because we sell the word of God, we are decried as if we were the greatest villains. Of this we do not complain: on the contrary, we rejoice that the Lord deems us worthy to suffer for His name. At V——, a person told my companion that his books were tainted. He answered the other with meekness; but still, if he had not made a speedy retreat, he would have met with blows. At B——, a woman told us we were going about infecting the country with our books. At R——, a troop of children followed us from house to house, hooting and bawling after us. Notwithstanding this, we pursued our course, till we reached the house of the Vicar, whose servant overwhelmed us with reproaches, shook her fist at us, and eventually, shut the door in our faces. Wherever we go, we are quickly known; for the Vicars take great care to apprise their parishioners, by inveighing against us from their pulpits: but in spite of all opposition, we go on distributing New Testaments. You may form some idea of the embarrassments into which we are sometimes thrown, when I state, that the people are so stirred up against us, that the landlords often refuse to take us in. Very recently, in two villages which we visited, we called at six inns, but without finding one in which the owners would accommodate us. In short, if I were to recount all the instances of bad treatment which we experience, I should never have done. We have indeed great need of your prayers, that the Lord may grant us patience, prudence, and charity, and thereby render us more and more fit for the service to which He has called us. Our consciences bear witness to us, that hitherto we have endeavoured to do our duty, in humble reliance on the Lord. Oh, may He vouchsafe to us His blessing! and, as He is pleased to renew the year, may He also renew our hearts; and may He perfect His strength in the weakness of His poor and unworthy servants, that His Holy Name may be glorified! Amen.

As a counterpart to the above, the following may be quoted as a specimen of the encouragements afforded to our friends to sustain their drooping courage:—

"From M. ———, Dec. 8th, Department of the Tarn and Garonne, a colporteur writes thus:—"It was the village feast when we arrived here; and I had a fine opportunity of addressing some suitable exhortations, as I offered my books for sale. Several persons seemed pleased with what I said, and called upon me at the inn for the purpose of buying New Testaments. Before I set out for this place, two Ministers had expressed their fears lest I should experience bad treatment here; but the Lord watched over me, and blessed my humble endeavours; for, in the end, I found that I had not Testaments enough to satisfy all applications. Several made me promise to send them copies from the next place which I visited; which I accordingly did. When I returned, I was even more favourably received than at first: and it happened again that the increased supply which I brought with me was not sufficient. The landlady of the house at which I put up was at first inclined to treat me with no great civility; but after hearing me, and when she found out what books I was endeavouring to sell, she and her husband both bought one, and afterwards were very kind to me. Some weeks ago, a Cantonnier (an Inspector

of the Roads) bought a New Testament of me, with the intention of learning to read by it. I have seen him since; and have found him to be a man whose sentiments have been thoroughly changed, and who is become devout. He told me, that since he had obtained the precious book, he was able to read with much greater ease, and that the perusal of it greatly benefited his soul.' "

From the Reports of the Missionaries belonging to the Church Missionary Society in New Zealand.

[Extracted from the Missionary Register, Dec. 1840.]

FROM THE JOURNAL OF MR. B. ASHWELL.

Nov. 5, 1839—At this place, Rotongia, there is a great number of inquiring Natives, and the cry for books is indeed earnest. A Native said to me: "One thing only do I desire: it is not a blanket; it is not any thing that will pass away; but this, this is my great desire—the word of God." I replied: "I have disposed of all my Testaments at the different villages; but if you will accompany me to Waikato, and wait till the ship comes, you shall have one."—"O yes! that I will!" was the reply. He accordingly left his tribe, his friends, and his home, to accompany me a distance of 250 miles, to procure a Bible. He is now staying with me, and has become a Candidate for Baptism. The word of God is not lightly esteemed in New Zealand.

FROM THE JOURNAL OF THE REV. R. TAYLOR.

March 29, 1839: *Good Friday*—It was an interesting sight, to see the Natives of the Pa nearest the Station wading and swimming through the shallow sea which separated them from us: they certainly were not altogether like doves flying to the windows, but like ducks swimming to their places of rest: the sea, dotted with a hundred or two of them, presented a singular appearance; and the reflection, that these poor Heathen were coming to be fed with the Bread of Life, led to the prayer, that some, at least, of the good seed might fall upon good ground, and so not be lost.

FROM THE REV. R. MAUNSELL.

Jan. 3, 1840—In giving an account of Edward Ngataru, a Native Chief, he writes:—

His wife, Kaitupeka, also, seemed to be a superior person. Her manners were peculiarly meek and cheerful; and she entered with readiness into our conversation. She brought me their copy of the New Testament, which she had kept tied up in a neat little bag; and, lamenting that it was so broken, asked if I could not repair it. It was an old edition, and bore marks of attentive reading. The prospect also of getting another is, I am sorry to say, very distant. The Scriptures are with us almost as scarce and as valuable as they were in England, in the days of Henry the Eighth. The demand for them, and Prayer-Books, is much greater than we can supply; and many a person have we been obliged to send away disappointed, after he had spent a good part of a day, and much importunity, in seeking for a copy. Of course, therefore, I could not but accede to Kaitupeka's request, and left them much pleased with my visit; humbly hoping that the Ngatitepa, the noble and haughty tribe near whom we are residing, and among whom Ngataru holds a high rank, were beginning, even so much sooner than we expected, to feel the melting influence of the love of Christ.

REMITTANCES RECEIVED IN JANUARY.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Abergavenny .....	..	15 16 8	Miramichi	16 10 0	16 10 0
Alford .....	..	7 10 5	Nantwich .....	..	22 17 6
Amphill .....	..	3 0 0	Newark .....	..	34 15 10
Aylesbury	15 0 0	..	Balderton Association	10 0 0	..
Bakewell	27 10 0	..	Claypole ditto	17 0 0	..
Barton-on-Humber	20 0 0	..	Farndon ditto	14 10 0	..
Beauminster .....	..	10 0 0	Sutton ditto	5 0 0	..
Berriew	5 0 0	15 0 0	Newbury .....	..	12 10 0
Berwick .....	..	5 0 0	Newport (Monmouthshire) .....	..	33 0 0
Beverley .....	..	21 16 8	New South-Wales	141 8 1	..
Ladies' Association	5 0 0	..	Norwich and Norfolk .....	..	180 0 0
Bishop Stortford .....	..	13 4 0	Norwood .....	..	4 7 6
Blandford .....	..	10 0 0	Nottingham .....	..	21 15 6
Ladies' Association	11 0 0	..	Olney	40 0 0	..
Bloxham	4 8 3	2 0 0	Pembroke & Pembroke Dock .....	..	10 0 0
Bridlington .....	..	14 10 0	Plymouth, Devonport, and Stonehouse .....	..	50 0 0
Kilham Ladies' Assn.	1 0 0	..	Poole .....	..	26 15 0
Burton-on-Trent	28 0 11	..	Preston	15 0 0	90 0 0
Canterbury .....	..	45 16 6	Reading	50 0 0	..
Preston Association	6 10 0	..	Sheffield .....	..	3 3 6
Nonington ditto	31 8 6	..	Sheppey, Isle of .....	..	5 0 0
Wye ditto	11 0 0	..	Sheerness Ladies' Assn.	5 0 0	..
Herne Bay ditto	5 0 0	..	Sirhowy .....	..	6 17 0
Littlebourne ditto	0 5 0	..	Sittingbourne, Ladies' Assn.	7 0 0	..
Chapel-en-le-Frith	10 0 0	15 0 0	Rainham ditto	4 0 0	..
Chipping Norton .....	..	5 9 0	Stearford .....	..	25 0 0
Cleveland, Rosedale Branch, ..	7 0 0	..	Somerset .....	..	100 0 0
Clydach .....	..	5 0 0	St. Catherine's (Jamaica) ..	..	100 0 0
Coedcymmer .....	..	3 9 4	St. Kitt's .....	..	50 0 0
Colne .....	..	10 1 2	St. Luke's .....	..	6 17 11
Marsden Association	13 8 10	..	Staines .....	..	5 14 9
Cornwall .....	..	150 0 0	Stockton .....	..	16 7 5
Croydon .....	..	2 9 0	Stourbridge .....	..	40 0 0
Cumberland and Carlisle ..	..	50 0 0	Thame .....	..	5 0 0
Derby .....	..	164 14 9	Thornbury .....	..	10 3 3
Ladies' Association	40 0 0	..	Tiverton .....	..	13 0 0
Ashbourne Association	51 11 9	..	Towcester	5 0 0	..
Bonsall ditto	8 10 0	..	Tre Madoc	30 3 6	45 0 0
Breadall ditto	12 13 3	..	Beddgelert Branch	14 16 6	..
Cromford ditto	5 0 0	..	Tring and Berkhamstead ..	..	8 0 0
Kilburn Ladies' ditto	18 0 0	..	Uxbridge .....	..	22 2 0
Darley-by-Deerby Coll.	44 10 0	..	Vale of Troedyrant .....	..	15 0 0
Longford Collection	3 12 0	..	Wandsworth .....	..	2 10 0
Osmaston ditto	2 6 2	..	Wareham Ladies' Assn.	4 0 0	..
Shirley ditto	4 10 11	..	Watlington	29 6 6	..
Devon, North .....	..	41 8 2	Wellington, (Somerset)	21 10 3	..
Dinas Mowddy	15 6 0	22 14 0	Whitehaven .....	..	5 0 0
Donington .....	..	5 12 11	Windsor and Eton .....	..	11 3 9
Dowals .....	..	36 6 0	Winslow .....	..	10 0 0
Dyffryn, Gwynfryn, &c.	50 0 0	20 0 0	Worcester .....	..	120 0 0
Epom .....	..	3 5 2	Wycombe	75 0 0	46 9 10
Fishguard	100 0 0	37 5 8	Yarmouth, &c. (Nova Scotia)	..	..
Grimeby	2 0 0	3 0 0	Ladies' Association	30 0 0	..
Guernsey	50 0 0	..			
Halifax (Yorkshire) .....	..	58 12 0			
Hammersmith, Ladies' Assn.	10 0 0	..			
Hanta, North-East	100 0 0	46 11 7			
Henley	91 11 3	..			
Heywood	30 0 0	10 0 0			
Holbeach .....	..	7 13 7			
Jersey .....	..	60 0 0			
Keighley .....	..	30 0 0			
Kendal .....	..	106 3 11			
Ladies' Association	40 0 0	..			
Kensington .....	..	14 0 0			
Chelsea Association	20 0 0	..			
Kidderminster .....	..	10 0 0			
Lancaster .....	..	82 9 4			
Liverpool .....	..	150 0 0			
Ladies' Branch	100 0 0	..			
Llandegul and Llanlechid ..	78 13 3	94 18 11			
Llandysul .....	..	10 0 0			
Man, Isle of .....	..	55 0 0			
Madeley (Shropshire) .....	..	3 19 0			
Maldenhead .....	..	10 16 8			
Manchester (Jamaica) .....	..	100 0 0			
Manchester, Ladies' Branch ..	..	30 13 5			
Manfield	30 0 0	30 0 0			
Middlesex, North-East .....	..	3 0 0			

DONATIONS OF TEN POUNDS & UPWARDS.

Dewar, D. A. B. Esq., Brussels	(add.) 50 0 0
Friend, by Rev. A. Brandram	80 0 0
Friend, by Rev. W. Renton	(add.) 10 0 0
Guest, Mrs., Cheltenham	(add.) 10 0 0
Paynter, John, Esq., Blackheath	(add.) 80 0 0
Protheroe, Miss, Leamington	10 0 0
Friend, by ditto	10 0 0
Protheroe, Miss Maria, ditto	10 0 0
Scriven, F. Esq., Clapham Common	10 10 0

LEGACIES OF TEN POUNDS & UPWARDS.

Colley, W. Esq., late of Churton Heath, Cheshire	(less duty) 200 0 0
Green, Rev. E., late of Croft, Lincolnshire, (less duty)	50 0 0
Lampeon, Mrs. Ann, late of Northampton, (less duty)	500 0 0

COLLECTION.

By Mrs. Kennion, High Harrowgate	1 10
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MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

THE ANNUAL GENERAL MEETING of this SOCIETY is to be held at *Exeter Hall*, in the Strand, London, on WEDNESDAY the 5th of May, at *Eleven o'clock* precisely.

Tickets for the Central Seats, to admit either a Lady or Gentleman, will be granted to Clergymen or Dissenting Ministers, who are Subscribers to the Parent Institution, or to Auxiliary or Branch Societies; also to the Presidents, Vice-Presidents, Treasurers, and Secretaries of Auxiliary or Branch Societies; and to the Presidents, Officers, and Collectors of Ladies' Bible Associations. Also, for the Room generally, Tickets will be granted, for the use of either Ladies or Gentlemen, to such persons as are Subscribers to this Society, whether direct or otherwise.

In consequence of the inconvenience, much complained of, of issuing Tickets for the Central Seats to more persons than could be accommodated, the Committee have passed a Resolution, that no Tickets for those Seats be issued to any who do not come under the above descriptions. In order to accommodate those who do, the Committee have taken in a portion of the Hall, capable of holding 400 persons more, formerly included in the Raised Seats: at the same time, those who have Tickets for Raised Seats will be admitted into the Gallery at the west end of the Hall.

Attendance will be given at the Society's House, Earl Street, Blackfriars, from Wednesday, April 28, to Tuesday, May 4, for the purpose of issuing Tickets, upon application, between the hours of Ten and Three.

A. BRANDRAM, }
G. BROWNE, } Secretaries.

NEW SOCIETIES:

Continued from p. 189 of No. 22.

SYDNEY Ladies' Association.....	<i>New-South-Wales Auxiliary.</i>
ST. ANDREW'S Branch	<i>St. John's ditto, New Brunswick.</i>
WOODSTOCK ditto.....	<i>Fredericton ditto, ditto.</i>
BARHAM BROOM Association.....	<i>Norfolk and Norwich Auxiliary.</i>
HEAPEY WITHNALL ditto.....	<i>Preston ditto.</i>
GALGATE ditto.....	<i>Lancaster ditto.</i>
ST. EVE ditto.....	<i>St. Austell Branch.</i>
LERRIN ditto.....	<i>Lostwithiel ditto.</i>

MEMORIAL

ADOPTED BY THE COMMITTEE, ON OCCASION OF THE DEATH OF MR. JOSEPH WHEELER,
THEIR AGENT IN THE WEST INDIES.

DURING the period of five years and a quarter that the late Mr. Joseph Wheeler held the office of Agent to the Bible Society, in the West Indies, he endeared himself much to the Committee, by his unwearied zeal and diligence in the discharge of his duties, and by the unaffected simplicity of his conduct and correspondence.

Often placed in trying circumstances, he appears to have manifested much of the meekness of wisdom, and to have conciliated the affectionate esteem of persons of all parties. He walked in love; seeking the co-operation of all who loved the Bible. Besides his constant occupation of establishing New Societies, and re-organizing and encouraging the members of such as before existed, he appears to have been very

successful in bringing together those who may be called the immediate subject of his charge—the Negroes; and in impressing upon them the importance of possessing and reading the Bible. His practice was, with the consent of the Ministers of Congregations, both in and out of the Establishment, to deliver an address upon the subject; and, at the close, to invite such as were willing to put down their names as subscribers for Bibles and Testaments, to be furnished to their Ministers for them. It was a common thing for a hundred names to be put down at once; and, on some occasions, several hundred copies were subscribed for. Many thousands, in the whole, have thus found their way into the hands of willing purchasers.

The adoption of these plans, together with the ordinary circulation effected by the Societies, has produced so very desirable an effect, that an intelligent visitor from England, who took out a supply for gratuitous distribution, writes from Jamaica—"The common people here can afford to buy Bibles and pay the full price for them, and are very ready to do so: there is, consequently, little or no room for gratuitous distribution."

The same friend, in announcing Mr. Wheeler's death, pays the following just tribute to his memory:—

"Having been lately much in his society, attending with him at many Public Meetings, I had become attached to him, and cannot but deplore his loss. He seemed to pursue the business of your Society with a single view to its object; and brought much good sense and good feeling to bear on its concerns, wherever he went: he appeared to be a faithful steward: his course was a very useful one: and he leaves a good name behind him. The bereavement must prove a very affecting one to his widow, and now fatherless children; but if they had heard him converse and speak, in private circles and on public occasions, as my dear wife and I have often done of late, they would be satisfied that he was animated with the faith and hope of a Christian; and be ready, in moments of resignation, to bless the Divine Hand that has removed him to a better world."

Mr. Joseph Wheeler will long live in the affectionate remembrance of the Committee; but, above all, in the heart of many a Negro, who will gratefully acknowledge, that his possession of, and love to, the Bible are owing to him, under the good providence of God.

The Committee, while they sympathize with the widow and fatherless children, desire to bow in humble submission to the infinite wisdom of God: they deplore the Society's loss of so valuable a fellow-labourer; but, at the same time, look back upon the period of his connexion with the Society with much satisfaction and thankfulness.

RESOLUTIONS ADOPTED BY THE COMMITTEE OF THE BLACKHEATH AUXILIARY SOCIETY, ON OCCASION OF THE DEATH OF DR. OLINTHUS GREGORY.

At a Special Meeting of the Committee of the Blackheath Auxiliary Bible Society, convened for the purpose of considering and adopting Resolutions expressive of the sense entertained by this Committee of the loss the Society has sustained by the decease of their late lamented Vice-President, OLINTHUS GREGORY, LL.D. F.R.S. &c. &c.—the Right Hon. Lord Bexley, President, in the Chair—the following Resolutions were unanimously adopted:—

- I That this Committee would record the high veneration they cherish for the memory of their late distinguished co-adjutor and beloved friend, Dr. Olintus Gregory, for many years one of the Vice-Presidents of this

Auxiliary to the British and Foreign Bible Society. From the formation of that noble Institution itself, he felt and displayed the most lively interest in all its proceedings; cheerfully rendered his efficient aid; and greatly delighted in the simplicity of its structure and design. Living himself under the influence of enlightened Christian charity, he rejoiced especially in the Catholic spirit which characterizes the constitution of the Society, and which calls forth the combined efforts of Christians of all Denominations for the advancement of the one object at which it aims—the universal circulation of the Holy Scriptures without note or comment. With a few kindred spirits, Dr. Gregory was mainly instrumental in the formation of this, the first of the numerous Auxiliaries which now happily surround the metropolis. He took a large share in all its preliminary and subsequent measures; encouraging his fellow-labourers by his addresses, stimulating them by his own bright example, cheering them by his smiles, and guiding them by his counsels. His arrangements were always judicious, and his suggestions weighty and important; and the delight of his heart often beamed in his countenance, as he saw the work proceed. By the providence of God, wise and gracious, though to us inscrutable, he has been removed to his rest and reward: and this Committee, whilst they would feel urged anew by the remembrance of his example, would cheer themselves by the recollection, that the cause so dear to their lamented friend is superior to all human agency, and, amidst all vicissitudes, must ultimately succeed.

- II. That, in harmony with convictions and feelings expressed in the foregoing Resolution, this Committee would tender to the bereaved widow and family of their deceased friend their most affectionate and sincere condolence. They sympathize, but not with hopeless regrets; assured that, great as is their loss, it will be well compensated by His gracious superintendence, who is “a Father of the fatherless, and Judge of the widows . . . in his holy habitation.” In Him, this Committee pray, that the widow and family of their beloved and lamented friend may more implicitly than ever confide: and would themselves feel renewed incentives to cleave more closely to His word, with the practical adoption of its maxim in relation to events like this:—“Be not slothful, but followers of them who through faith and patience inherit the promises.”

From the Secretary of the Colchester and East-Essex Auxiliary Society.

As our valued friend, the Rev. H. A. Browne, has thought Colchester worth his notice in your Extracts for January, perhaps you will allow a short appendix to his statements. We have just closed our 1840 account; with 125*l.* over the former year, which was our smallest. The payments direct to the Auxiliary Society, including above twenty new subscriptions, were 315*l.* 9*s.* 10*d.*, an increase of 67*l.* 8*s.* 9*d.* Our Seven Branches, including their Associations, sent us 498*l.* 8*s.* 1*d.*, an increase of 63*l.* 2*s.* 8*d.*; and our own Associations, 162*l.* 4*s.* 7*d.*, an increase of 2*l.* 13*s.* 3*d.* The total sum received, is 976*l.* 2*s.* 6*d.*: of which 600*l.* is given *free*, being 100*l.* above the year 1839, in order to cover the loss on the Reduced Bibles and Testaments supplied to our Society. The increase arose chiefly from the larger sale of the Scriptures, and from the exertions of friends to make up the loss on that supply. In addition to two of the sermons, mentioned by Mr. Browne, which were extra for that purpose, the Wesleyan Ministers soon after resolved to make a collection through the Colchester Circuit; and sent us 20*l.* as a token of their thankfulness for the large portion of the Reduced Scriptures supplied to their Schools;—an example worthy of imitation in other places.

Mr. Browne alludes to the efforts of THE YOUNG. The first Juvenile Association he mentions, has been kept up by a succession of young members for twenty eight-years, and has raised in that time 257*l.* 16*s.* 8*d.* The second is in a School for Young Ladies, never very numerous; and has also been kept up by a succession of pupils for twenty-one years, and has raised 258*l.* 10*s.* 8*d.* The Twig Association has existed four and a half years, and has raised 55*l.* 12*s.*: this also is in a small School for Young Ladies: in both these schools the pupils are allowed the privilege of working for their Associations at their leisure hours, and the produce of their work is a chief item in their account. We have also sums of minor amount from three or four other Ladies' Schools in the town, every year; as well as a stated contribution from one for Boys; and occasional sums from other Boys' Schools and Juvenile Collectors: these are all *Free Contributions*. Indeed, the Young have been helpers to us in our work to a considerable extent. From the earlier juvenile friends have gone forth many who have been valuable Collectors, and promoters of the Cause, in their settlements in after-life. I would wish to call the attention of the friends of the Society to the importance of interesting the Young in the great work. What a vast amount of good would arise, if a Juvenile Bible Association could be formed in every school in the kingdom! And why should there not be,—at least in those where there is no ground of objection, which are not a few? Let the head of the establishment be the Treasurer; a teacher, or senior pupil, the Secretary; and a selection of elder pupils Collectors. Let all act under the prudent direction of their Superintendent. Let work be done by those who would like it;—(and few would not);—and what a sum might be raised towards supplying the children of the poor with the Scriptures! It has been from efforts of this kind, and from our Congregational Collections, that our Auxiliary has been enabled every year to devote so large a portion of its funds to Free Contributions; and surely much more might be done by Congregational Collections, and much valuable information diffused, for there is yet much ignorance prevailing as to the Society and its operations!

Our Issue of the Scriptures in 1840 amounted to 3057 copies—the largest issue, except one, in nearly thirty years; making a total of 54,633 copies. And we certainly do not see any prospect of being able to say our work is done:—the first month's issue of the present year exceeded the corresponding one of the last.

From the Seventeenth Report of the Committee of the Merchant-Seamen's Auxiliary Bible Society.

MR. PERCIVAL'S distribution appears to have been, in the year ending 3d June 1839, 2452 copies of the Scriptures; of which number, 16 Bibles and 20 Testaments (the only portion distributed by him in this year without payment) were given to two National French steam-ships which conveyed Marshal Soult and his suite to attend the coronation of Her Majesty Queen Victoria. The number of visits paid by Mr. Percival to ships in his district of the river, in the above period, amounted to 10,556.

In the following year, ending 2d June 1840, Mr. Percival's visits amounted to 10,179; and his distribution, to the extraordinary number of 3508 copies of the Scriptures;—making the total distribution of the

Three Agents, in the year ending June 1840, 6416 Bibles and Testaments.

Thus it would appear, that while the aggregate amount of Scriptures distributed in the first of these two years (4917) would bear a comparison with that of any former year except two, the distribution of last year exceeds that of any former year; not excepting even the first, when, out of 6370 copies of the Scriptures distributed, not more than 597 of them were paid for; whereas in the number, 6416 copies of the Scriptures, distributed in the last year, all but 6 copies were purchased at reduced prices!

It ought, however, to be distinctly stated, that the very great increase in the sales of last year was very much, if not altogether, owing to the liberal plan adopted by the Parent Society of reducing the selling price of the Brevier Testament and Nonpareil Bible so much below the former scale. Of this great privilege, your Committee were allowed to avail themselves; and the plan providentially came into operation just at the moment when, through the long continuance of easterly winds, the river was completely crowded with British and Foreign ships, which were wind-bound.

* * * * *

As it respects emigrants embarking from the port of London alone, it cannot but be gratifying to know, that of the foregoing distribution by your Society's Agents, not fewer than 869 Bibles and Testaments have been sold to them in two years at very reduced prices, to meet the circumstances of those individuals.

EXTRACTS FROM THE AGENTS' REPORTS.

No. 5. "I will show you a Bible, Sir, that I purchased of you nineteen years ago," said the chief officer: "and I can tell you that it has not been lying altogether idle, yet I must confess more idle than it ought to have been." The second officer said that he had no Bible, and that he would thank me to bring him one in a day or two, when he should be in circumstances to pay for it: two or three days afterwards I supplied him.—A remarkably steady and well-behaved crew."

No. 7. "On inviting the crew to purchase the Scriptures, there happened to be a Swedish sailor amongst them. He said, smiling, 'Ah, you have no book that will suit me.' He was not a little surprised when I produced a Swedish Testament: and he paid me one shilling for it, with the greatest pleasure."

No. 8. "The people were in great confusion: there were a number of emigrants also on board, bound to Australia; and, notwithstanding their extreme bustle, some of the poor peasants and mechanics were happy in getting a Bible for their own use, and for the use of their dear children. Some of the more respectable were well furnished with Bibles: one said he had no less than four Bibles packed up with his clothes: they thanked me for my attention. Sold twenty-eight Bibles and Testaments."

No. 9. "A pilot, whom I have known more than twenty years, said, 'I am sometimes filled with wonder, when I look back to the time when I was serving as mate and master in different vessels, and witness the vast change which has been wrought in the sailor's character: and now that I have so much to do with them as a pilot, I think I can see an alteration in them for the better daily; and I would ask, To what source are they indebted for this pleasing and important change?—why, to Bible Societies to be sure.'"

No. 10. "On board of this Danish vessel was a respectably-dressed person, who had purchased of me in the year 1820;—at that time he was boatswain of 'the Eagle;' and said, that his Bible had been his best companion to many parts of the world; and that he had derived so much benefit from it, that he would not part with it for five pounds."

No. 17. "On visiting this ship, the captain said, 'I do not want either Bible or Testament.' Some time afterwards, he came after me in the East-Country Dock, and said, 'You must let me have a Danish Bible, if you please. I never read the Bible in my life: I know it is my duty to read it; and now I am resolved to read it through: it is right that I should do so, I know it is.'"

No. 39. "A part of the Bibles sold in this ship were bought by the cook, a black man, to make presents to his friends in Africa."

No. 43. "A Portuguese Youth appeared very anxious to get a Bible in his own language; and when I took him one, he appeared so delighted, that he begged of me to get him another, which he said he wanted for his poor father, in Oporto, who could not procure the Scriptures. As he expected soon to return, the captain lent him the money, and the boy was very thankful."

No. 44. "French Steam-vessel.—On my former visits to this ship, the crew had shown the utmost indifference to the Scriptures; but at this time I had the pleasure of selling eight Bibles and four Testaments: this is the more remarkable, as I rarely sell even a single copy of the Scriptures on board of a French vessel."

No. 51. "One of the sailors on hearing that the price of the Testament was only sixpence, said, 'That is cheap indeed! I love that book: God has opened my eyes to see something of its value. I am sure it must have cost more than sixpence: I will give one shilling.' The alteration of the prices of the Nonpareil Bible and Brevier Testament could not have happened at a more suitable time; for the long prevalence of the easterly winds has so filled the Upper Pool with coasting vessels, that the river is scarcely navigable. This circumstance, together with the reduction of price, has been the means of contributing to the large increase of the sale of the Holy Scriptures which has taken place; and many a poor sailor-boy has welcomed me with a sixpence in his hand for a Testament, who would not have been able to give more."

*From the Treasurer of the Welsh Branch of the Liverpool Auxiliary.
Liverpool, Feb. 27, 1841.*

I HAVE the pleasure to inform you, that the Committee of the Welsh Branch of the Liverpool Auxiliary Bible Society have last evening voted Four Hundred Pounds, as a Free Contribution to the Parent Institution; and which amount I have this day instructed the Royal Bank of Liverpool to pay to Williams, Deacon & Co., where it will appear to your credit on Tuesday next, free of expense. Please to place the account to the Committee of the Liverpool Auxiliary, as usual; and acknowledge its receipt to the same.

We find our Welsh friends here still firmly attached to your noble Institution. Although they are building two new Chapels, and enlarging another at a considerable expense, they seem determined that their contributions to the Bible Society shall be no less on that account: in fact, we find, by experience, that liberality to the Bible Society tends not only not to lessen other Collections, but is an excellent stimulus to increase them: and if any doubt this proposition, we advise them to try the experiment.

From Mr. G. Tradescant Lay.

London, Feb. 15, 1841.

I RECEIVED this day a Letter from Mrs. Dean, of Bankok; of which the following is a short extract:—

"The Female Bible Association in Bankok, of which I am Treasurer, is still in operation. We have recently distributed some Bibles to English sailors; and to two of Prince Chow-Tak's men, who could read English. I am just about to forward to Singapore thirteen dollars, being the whole amount of subscriptions during the past year."

I am delighted to find that our Missionary friends at Siam have not forgotten the Bible Society; but are determined to keep alive the coal till a more propitious season shall fan it to a flame.

From the Secretaries of the New South-Wales Auxiliary.

Sydney, Oct. 1, 1840.

WE have the honour, by direction of the Committee of the Auxiliary Bible Society of New South Wales, to transmit to you the first of a set of Bills for 100*l.*; and to request you will be kind enough to send us an assortment of Bibles, as soon as convenient after receipt hereof.

We have much pleasure in informing you, that, in consequence of a Resolution passed at the Annual Meeting, a Ladies' Association has been formed in the town of Sydney, which is now in full operation. The Ladies held their first Monthly Meeting on Tuesday last; and paid into the Treasurer's hands the sum of 30*l.* 15*s.* 2*d.*, as the first-fruits of their labours since their formation, which was on the 26th of August last.

We expect to have the Annual Report printed very shortly: and as soon as it is completed, we will do ourselves the honour of transmitting it to you.

At our last Committee Meeting, it was resolved to take steps for the formation of Bible Associations in the various country towns: to accomplish which, it was resolved to send a Deputation into the interior, to see what means could be found to carry into effect so desirable an object.

From the Rev. J. G. Mühlhauser.

San Fernando, Dec. 18, 1840.

THERE is a large field here for doing good; for popery and superstition truly lamentably affect the prospects of the harvest: but this one thing I know, the whole is white for the sickle, and ripe for the gathering in. May the Lord of the Harvest cause the Sun of Righteousness to shine upon the field, in order to perfect the invaluable seed; and may he give strength to his Labourers to gather it into His garner! Education has become still more general; and the blessings of it will be more visible some years hence than it is now. It was but last Sunday, when I was on an estate in the country, that just as I was entering into a Negro house, I was surprised to see one of my scholars, of no more than six years, sitting close to the table while his parents were seated around, reading aloud the Holy Word of God, and the parents earnestly listening to what God was saying to them. I was quite delighted to see how these people spend the Sabbath-day; and it showed me the importance of instructing the rising generation, even with a view to grown-up people. The father told me that he was learning to read from his child. In fact, many a Testament is bought by the old people for no other purpose than to make their children or grandchildren read to them. If these facts are no new things in Europe, they are certainly so in Trinidad.

REMITTANCES RECEIVED IN FEBRUARY.

	From Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Ableighon	55 0 0	.. 31 0 0	Blackburn .....	..	21 0 0
Amphill .....	..	.. 2 0 0	Bishop Wearmouth & Sunderland	60 0 0	.. 17 10 8
Barnstaple .....	..	.. 100 0 0	Ladies' Association	4 5 8	
Bethel, Ladies' Association, ..	5 0 0		Houghton-le-Spring Asso. ..	7 0 0	
Bethesda .....	..	.. 30 0 0			

	Free Con- tributions	Purchase Amount		Free Con- tributions	Purchase Amount
Mandford.....	..	10 0 0	North Shields & Tynemouth, 23 1 7	..	30 7 0
Bloomsbury and South Pan- cras.....	..	45 0 0	Ladies' Association.....	19 0 0	
Queen-Square Association, 8 0 0	..		Culvercoats Association... 2 0 0	..	
Russell & Bedford-Square ditto.....	20 0 0		Norwood.....	..	7 4 8
Somers' Town ditto.....	5 0 0		Nottingham.....	..	48 0 0
Bourton on the Water.....	20 0 0		Ladies' Branch.....	35 0 0	
Ladies' Association.....	10 0 0		Oldbury.....	..	3 0 0
Bradford (Yorkshire).....	70 0 0		Oundle.....	..	8 18 8
Bridport.....	..		Peterborough.....	..	20 18 5
Burton-on-Trent.....	33 13 8	.. 5 8 8	Plymouth, Devonport, and Stonelhouse.....	..	26 0 0
Cardigan.....	..	16 3 0	Pontypool.....	..	54 2 7
Cardarben.....	..	15 0 0	Retford.....	..	20 0 0
Cheltenham.....	30 0 0	.. 70 0 0	Richmond (Surrey).....	..	7 6 7
Clapham.....	60 0 0	.. 40 0 0	Rochdale, Ladies' Asso.... 47 6 6	..	
Colchester, and East Essex, 60 0 0	..	325 0 0	Rochester and Chatham.....	..	3 10 1
Crickhowell.....	10 19 6		Rochester & Strood Ladies' Association.....	4 0 0	
Croydon, Ladies' Asso.... 30 0 0	..		Chatham ditto.....	3 0 0	
Devon and Exeter.....	..	67 2 0	Brompton ditto.....	0 19 10	
Dolgelly.....	73 11 0	.. 24 19 8	Romey.....	..	0 11 0
Doncaster.....	..	17 6 9	Scarborough.....	..	24 14 0
Evesham.....	..	28 14 3	Shaftesbury Ladies' Asso... 4 0 0	..	
Female Association.....	5 0 0		Gillingham ditto.....	10 0 0	
Farnham.....	..	13 3 9	Donhead ditto.....	4 0 0	
Fordingbridge.....	6 0 5	.. 2 10 6	Fontmell ditto.....	10 12 1	
Forest-of-Dean.....	25 0 0		Iwerne ditto.....	0 10 1	
Gravesend.....	..	8 8 8	Tisbury ditto.....	19 0 0	
Hadley, Barnet, &c.....	..	2 2 4	Mercedito.....	8 0 0	
Hampstead.....	68 8 5	.. 113 11 7	Knolly ditto.....	1 1 0	
Hanley and Shelton.....	..	45 0 0	Marnhall ditto.....	3 0 0	
Hawarden.....	..	4 0 0	Stower ditto.....	1 1 0	
Hay.....	20 0 0	.. 8 6 3	Sheppey, Isle of.....	..	1 4 0
Ladies' Association.....	4 15 8		Shefford, Ladies' Asso.... 10 0 0	..	
Gloucester ditto.....	10 0 0		Southampton.....	..	35 2 4
Newchurch ditto.....	1 1 0		Southwark.....	250 0 0	
Hemel Hempstead.....	..	12 2 2	Spilsby.....	..	30 0 0
Hereford.....	..	20 0 0	Staines.....	..	4 3 0
Birch Association.....	1 3 0		Stockport.....	..	60 12 7
Bodenham ditto.....	3 0 0		Stoke Newington.....	10 0 0	30 0 0
Holbeach.....	..	5 18 8	Stratford-on-Avon.....	..	10 12 0
Horncastle.....	..	29 6 2	Streatham, Tooting, & Merton .. 10 0 0	..	10 0 0
Hungerford.....	..	7 14 8	Sussex, West.....	72 5 0	14 3 7
Isle of Wight Ladies..... 18 15 0	..	7 0 0	Swansea.....	..	135 19 0
Islington.....	60 0 0	.. 19 18 6	Swinehead.....	..	4 17 4
Kent.....	..	50 0 0	Thornbury.....	..	8 1 0
Kington-on-Thames.....	30 0 0		Towcester.....	..	3 12 0
Kirton-in-Lindsey.....	..	20 0 0	Tewyn.....	78 0 0	23 6 0
Lavenham.....	..	13 2 0	Ulverston and Furness..... 10 0 0	..	
Leicester.....	..	100 0 0	Ladies' Association..... 10 10 0	..	
Ladies' Branch.....	3 0 0		Ditto, in aid of Cheap Script. 0 10 0	..	
Loughborough ditto.....	28 0 0		Walsall.....	..	70 14 6
Marborough ditto.....	15 0 0		Wandsworth.....	35 0 0	
Thornton & Bagworth As. 1 12 0	..		Warwick.....	..	26 12 5
Thrusington ditto.....	1 0 0		Leamington Ladies' Asso. 25 0 0	..	
Collection at St. Mary's, by Rev. J. Brown.....	17 6 0		Westminster.....	200 0 0	200 0 0
Donation, Anen., by ditto, 3 0 0	..		Whitchurch (Shropshire)....	..	5 6 11
Leighton Buzzard.....	..	10 0 0	Whitehaven.....	..	10 0 0
Lincoln.....	..	95 0 0	Wilney.....	..	18 4 8
Llanelli.....	..	23 7 0	Woburn and Dunstable....	..	5 0 0
Llangamarch.....	30 0 0	.. 18 8 2	Wolverhampton.....	..	20 15 7
Llanfairfraid and Colwin, 10 0 0	..	10 0 0			
London Welsh.....	45 0 0				
Louth.....	20 0 0	.. 80 0 0			
Manchester, Ladies' Branch, 50 0 0	..				
Middlesex South-West.....	..	5 7 0			
Hounslow Ladies' Asso.... 5 0 0	..				
Nailsworth, Ladies' Asso... 10 0 0	..				
Nash.....	..	30 0 0			
Nevin.....	36 0 0	.. 26 0 0			
Newcastle-on-Tyne ditto... 26 5 7	..	71 0 0			
Ladies' Branch.....	25 0 0				
Associations.....	27 14 5				
New South-Wales.....	100 0 0				
Northampton.....	..	50 0 0			
Crenon Branch.....	7 0 0				
Spratton Association.....	2 0 0				
Ravensthorpe ditto.....	7 0 0				
Naseby ditto.....	1 7 0				

DONATIONS OF TEN POUNDS & UPWARDS.

Bentley, James, Esq., Highbury Place (add.)	10 10 0
Crewe, Lord, Crewe Hall, Nantwich.....	10 0 0
Dent, Mrs., North Brixton.....	10 10 0
Friend, by Rev. T. Harrison.....	10 0 0
H. H.....	25 0 0
Oberne, J. S. Esq., Demerara.....	10 10 0
Rhodes, Matthew John, Esq., Roundhay, near Leeds, with Soc. Annual Subscription	50 0 0
Thompson, Miss C., Colebrook Terrace.....	10 10 0
Wood, Basil Esq., Bond Street.....	10 10 0
Wright, Major, Royal Engineers (add.)	100 0 0

LEGACIES OF TEN POUNDS & UPWARDS.

Burlingham, R. Esq., late of Evesham.....	10 0 0
French, Mrs. S., late of Perry Hill, Syden- ham.....	(less duty) 20 0 0

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES :

Continued from p. 197 of No. 23.

WINTERBOURNE, HAMBROOK, and	} <i>Thornbury Auxiliary.</i>
WHITE'S-HILL Association.....	
TILNEY ditto.....	} <i>Marshland Branch.</i>
MAGDALEN LADIES' Association	
PENTLEY ditto	} <i>Downham ditto.</i>

*From the Rev. T. Phillips.**Hay, March 29, 1841.*

It is with feelings of sincere gratitude to Almighty God, that I refer again to my recent visit to the Island of Anglesea—a visit which will be remembered by me with pleasure and delight for years to come. I have attended Twenty-seven Meetings while in the island; at twenty-six of which I was assisted by the worthy Clerical Secretary, the Rev. H. Griffith, who most kindly conveyed me from place to place, and thereby saved the Society much expense, and myself much inconvenience. In reference to expense, I may say, this is quite out of the question while serving the good cause in Anglesea. During the whole of my stay, attending the above Meetings, besides preaching seven Sermons at principal towns, I only expended *eighteen-pence* of the Society's money.—What an example of hospitality and kindness! May it be followed more and more throughout the land!—The Meetings were, upon the whole, larger than on former occasions; and, although the causes which operate injuriously elsewhere are at work here also, there has not yet appeared a diminution of interest; and I would willingly hope, that, in this remote part of the Principality, party questions and exclusive claims will not produce a decidedly injurious effect on the operations of our faithful Auxiliaries and Branches.

The enclosed Letter, received this day, furnishes the best of all evidence, not only of an undiminished, but of an increasing interest. As compared with the Collections of last year, there is an increase of 80*l.* 18*s.* 8*d.*; and the remittance for the general objects shows an increase of 150*l.*, the sum being 550*l.* from the County Society, consisting of nine Branches. To this sum must be added at least 50*l.*, which you have (or soon will receive) from the Llanerchymedd Auxiliary; making a total of 600*l.* from the small county of Anglesea, containing only 48,000 inhabitants (not the wealthiest in the world); being exactly *three-pence* for every man, woman, and child in the island. Can this be said of any other county in Great Britain? If England, Wales, and Scotland contributed in the same proportion, we should have a Free Income, amounting to 175,000*l.* per annum. Why should it not be so? What could be easier than a voluntary tax to this amount for the dissemination of the Holy Scriptures throughout the world. May the day soon come, when men shall be disposed, by a gracious influence, to “consecrate their gain to the Lord, and their substance to the Lord of the whole earth”! Micah iv. 13.

If, in the above commendation, I may be thought to have unduly praised our good friends for their liberality, I trust I do it on the same principle as the Apostle; when he said to the Corinthians, "Moreover, brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia," &c.

From the Report of Mr. de Pressensé, the Society's Agent in Paris, for the Year ending March 31, 1841.

THE Members of your Committee, in putting their hand to the benevolent work which they have undertaken, have shown, that, even if you were not permitted to witness the visible fruits of their labours, they have continued to hope against hope;—taught, by that precious Volume which you circulate, that success cannot fail to attend the dissemination of the word of God. Has not the Lord Himself declared, that "as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater . . . so shall my word be, that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." What it must concern you therefore to know, in order that you may be filled with gratitude towards the Author of all grace, and of every good and perfect gift, is this, that you are privileged to sow abundantly the good seed, to which God alone can give the increase; and, accordingly, when I state to you that between the 1st of April 1840, and the 31st of March 1841—that is to say, within the space of one year—there have been issued from your dépôt at Paris, 14,544 Bibles, and 134,869 New Testaments, making together 149,413 copies of the Holy Scriptures, I make no doubt but you will consider it as a piece of intelligence of the most gratifying description; more especially when I add, that only 2352 New Testaments of these were, for the most part, granted specially by your Committee for distribution among the military and in certain garrisons; so that the remaining 147,061 copies have been disposed of in a way to ensure a good use being made of them, inasmuch as they have been altogether purchased and paid for. I would still beg leave to add another remark, which is of no small importance; namely, that as only 6430 copies have been sent from the dépôt to foreign countries, it follows that no fewer than 142,983 copies of the Sacred Volume have, during the past year, been spread over France alone. Surely we are warranted in expecting great things in a country where so much has been accomplished? But, before proving to you that we have actually great cause for rejoicing, I shall, as usual, take a rapid survey of the recent operations of your dépôt in Paris.

The first important fact is, that since the establishment of the dépôt, to the present time—that is, between the 20th of April 1820 and the 1st of April 1841, or within the course of twenty years—1,546,114 copies of the Holy Scriptures have been distributed from it.

During the first thirteen years, before I was connected with your Society, the distributions were, 730,650 volumes; and during the last eight years of my agency, 815,464 volumes.

You must be sensible, that in making the above statement, which shows that during the last eight years 84,814 copies of the Sacred Volume more than in the previous thirteen years have been circulated,

I am far from wishing to throw the slightest imputation upon my respected predecessor, and, by so doing, to exalt my own zeal and ability at his expense;—such a proceeding is far from my thoughts, nor am I unmindful of the words of our Master: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." The fact here alluded to is of far more consequence than if it were intended to call your attention to myself, inasmuch as it displays, in the most undeniable manner, the continued protection afforded by the LORD to the work of the dissemination of the Scriptures in France. As to myself, I have assuredly no reason to boast of any thing; for I am free to confess, that at the close of every year, when considering the astonishing number of copies of the word of God which have already been circulated, and bearing in mind also the increased opposition of a certain party, I have felt myself yielding to an unworthy sentiment of unbelief, and been led to exclaim, "So much, indeed, for the past! But how will it go in future? Has not every measure that could be suggested for extending our labours been already made use of? and are not the machinations of the enemy insurmountable?" Alas! you will find me deficient in that spirit of faith and prayer which ought to animate the Agent to whom you confide such important trusts; and I feel deeply how much I stand in need of your remembrance before the LORD, that He may not suffer the weakness of the instruments employed to be a hindrance to His merciful designs!

On examining some of the Tables which I have sent, you will see that every year is distinguished by a considerable increase in the number of books distributed; and, without comparing such increase year by year, it will be sufficient to remark, that, from the 1st of April 1840 to the 1st of April 1841, there were issued from the dépôt in Paris 93,787 volumes more than in the same period between the 1st of April 1833 and the 1st of April 1834. Let it be here observed, that the result in question, so far from taking its rise in any extraordinary circumstances not likely to occur again, is in itself highly satisfactory, inasmuch as a reference to the preceding statement will show that an increase in the distribution has been uninterruptedly going on from the very first; while, at the same time, it has continued to manifest itself so as to prove that it is in nowise dependent on circumstances which afford no guarantee for its duration. Hence it appears to me, that we may, without any exaggeration, conclude that the more the Bible (which, only twenty years ago, was absolutely unknown to the majority of the population) is circulated in France, the more it is approved, and the more easily can it be distributed with a beneficial effect.

From Mr. C. von Poll.

St. Petersburg, Feb. 18, 1841.

THE Fourth General Report of our Protestant Bible Society having recently left the Press, I have the honour herewith to present a copy of it to the Venerable British and Foreign Bible Society, in the name of the Committee. We feel persuaded, that although what we have to communicate may appear of small amount, yet that, small as it is, it will be received in the true spirit of the Holy Scriptures; namely, in love and affection, being the fruit of sincere love to Christ; which,

although, as in the case of your noble Society, it may manifest the most amazing effects in its wide-extended operations, is nevertheless, as we ourselves experience in a more limited sphere, carrying on the glorious work, of opening the eyes of the blind, and leading them more and more to the knowledge of the Truth as it is in Jesus.

Sincerely do we pray that all the nations of the earth may be made partakers of that saving knowledge, which is life eternal; and that they may take and eat of the Tree of Life, and be admitted into the new Covenant of Grace revealed unto us in the Gospel of our Lord and Saviour Jesus Christ.

During the last three years (1837—39) the Protestant Russian Bible Society, with its Auxiliaries, have issued 35,034 copies of the Holy Scriptures; and during the same period they have either purchased or printed 45,587 volumes. The receipts of the Society for the last three years amounted to 56,393 rubles.

FROM THE REPORT OF THE DORPAT AUXILIARY BIBLE SOCIETY.

The Anniversary of the Carolen Branch Bible Society is celebrated, not merely by the Members of the Society itself, but also by the whole parish; and the hearers of the word of God assemble together on the precious day, not merely from the neighbouring district, but from a distance of more than sixty versts.

The following circumstance is mentioned in reference to the Public Meeting of 1839. A short time previous to the celebration, an aged Esthonian, who had five grown-up children, made his appearance before the Committee, and, exhibiting three rubles and a half, begged that he might receive five New Testaments for them. At the same time, he stated, that he could not expect to live many years longer; and as his circumstances did not admit of his leaving his children any other legacy at his death, he had determined to present them with a New Testament each during his life-time: and, to make the present more valuable and impressive, he earnestly entreated that, at the ensuing Anniversary, the Testaments might be delivered into the hands of his children at the altar of the church where the Meeting was to be held.—His request was cheerfully complied with. Accordingly, at the close of the Meeting, after the three Clergymen appointed for the purpose had distributed a certain number of copies of the Sacred Volume among poor but deserving individuals, the aged father, accompanied by his five children, approached the altar; and the New Testaments were solemnly presented to him before the whole congregation, with a suitable Address on the importance and value of the Gift. The transaction made a deep impression, not only on the parent and his children, but also on all who were present: and several were heard to declare, that it would serve as a lesson to them in future; and that they hoped, by the blessing of God, to imitate the conduct of the old Esthonian, and to provide their children with the precious boon, which alone could guide them on the way to Heaven, when they should be no more.

From the Rev. Dr. Philip.

Cape Town, Cape of Good Hope.

ENCLOSED, I have sent you a List of the Bibles and Testaments sold and otherwise disposed of since July last; and a Bill for 50*l.*, the produce of our sale. By the Bibles sold within a few months, you will have the pleasure to observe that there is a growing demand for the word of God; not only among the very poor, but also among those who are able and willing to pay for them.

To be able to get money for the Society is a matter of satisfaction; but I value the money got in this way as the highest of all satisfactions connected with the distribution of Bibles, as it indicates, on the part of the purchaser, a desire for the word of God.

From our Missionary Stations we continue to receive the most gratifying accounts of the success of the Gospel, and of the instrumentality of the Scriptures in promoting and sustaining the work of God on its progress.

One of the Missionaries, who has had his church more than doubled in its number by recent conversions to God, says, "We now see the great benefit of a Bible Education in our Schools: our late awakenings have been chiefly among those trained in our Schools; and the difference between them and others, who have not had their advantages, is very striking. In the former case, it is like a man having his eyes opened at midday; and in the latter, like the slow return of light to a Greenlander. The faint streaks of light may be as reviving to the one, as a fuller manifestation is to the other; but the one has a long period of time to wait for what seems to be lighted up in the mind of the other all at once."

It is difficult to say which is most affecting—the astonishment expressed by those who have been instructed in the knowledge of the Bible at our Schools, or the desire manifested by those who have not been taught in early life to be able to read, that they may read the Scriptures for themselves, when both come to be savingly taught by the Spirit of God. But, generally speaking, the former comes more quickly to attain peace of mind, and is more fitted for usefulness than the other. The one is like a person having a treasure in his possession, the value of which he knows nothing of; and the other like a person who gets a glimpse of a valuable treasure, which he is eager to possess, without knowing how to attain what he so ardently desires.

The Revivals, as they are technically called, that have taken place at our different Missionary Stations, have all been characterized by a great increase of regard for the word of God; and this is one of the best tests we can have of the Scriptural character of the work itself, and one of the best securities we can have of its continuance.

My wife desires me to say you may send us 200 Dutch Bibles, and as many Testaments as you please.

REMITTANCES RECEIVED IN MARCH.

	Free Contributions	Purchase Account.		Free Contributions.	Purchase Account.
Abeuon	5 0 0	5 0 0	Bedford	27 12 2	2 7 10
Aberdeen, Hirwain .....	..	0 19 0	Berwick-on-Tweed	20 0 0	..
Aberdeen	200 0 0	..	Beverley .....	..	12 14 8
Inverury Association	21 0 0	..	Birmingham .....	..	122 11 8
Kintore Association for Religious Purposes	3 0 0	..	Bishop Stortford .....	..	13 1 1
Abergie	50 0 0	13 12 4	Bishop Wearmouth & Sunderland .....	..	54 10 7
Aberystwith	200 0 0	..	Blackheath	30 7 8	123 9 4
Anglo-west	550 0 0	167 0 0	Ladies' Branch	59 0 0	..
Antigua	5 3 0	144 17 0	Deptford Ladies' Asso.	10 0 0	..
Ashton-under-Line	125 0 0	111 2 1	Woolwich ditto	40 0 0	..
Fairfield Association, in aid of cheap Scriptures	7 7 2	..	Burrage-House Academy, ..	3 3 0	..
Banbury	35 0 0	9 9 11	Blandford .....	..	6 1 5
Ladies' Association	10 0 0	..	Okeford Fitzpaine	5 0 0	..
Bangor	60 0 0	50 0 0	Childe Okeford	5 0 0	..
Bath	57 12 6	55 7 6	Morden Association	0 16 10	..
Carraig-e-druidion	15 0 0	..	Farnham and Chettle	1 5 0	..
Barnsley	60 0 0	14 18 8	Stourpaine & Dureston, ..	1 16 9	..
Barton-on-Humber	22 6 10	23 19 8	Blaenau Festiniog	18 0 0	20 6 0
Battersea	35 0 0	0 5 7	Bloomsbury	108 8 5	51 11 7
Bath	372 7 7	280 13 8	Boston	25 16 8	73 11 4
Birmingham .....	..	25 0 0	Spalding Ladies' Asso.	10 0 0	..
			Bourne	15 0 0	..

	Free Contributions.	Purchase Amount.		Free Contributions.	Purchase Amount.
Bourton-on-the-Water .....	..	8 5 6	Croydon .....	..	..
Boroughbridge	30 0 0	..	Cumberland and Carlisle ..	..	3 6 6
Bradford (<i>W. M. A. S.</i>) .....	..	5 4 3	Maryport Branch	10 2 0	..
Bridgend .....	..	7 6 3	Penrith ditto	68 1 0	..
Bridlington .....	..	15 5 5	Wigton ditto	19 12 3	..
Kilham Ladies' Asso.	1 0 0	..	Carlisle Ladies' Asso.	21 7 9	..
Brigg .....	..	50 0 0	Allonby Bible ditto	3 5 1	..
Bristol	536 10 5	38 3 11	Brampton ditto	1 8 8	..
In aid of cheap Scriptures ..	7 11 0	..	Aspatia ditto	37 5 9	..
For the Benefit of Seamen ..	3 14 7	..	Demarham ditto	1 5 3	..
Brixton and Stockwell	50 8 4	2 12 0	Hayton, East, ditto	3 0 0	..
Bryn Eglwys	10 2 0	3 6 6	Houghton ditto	1 6 0	..
Brynmawr .....	..	14 2 4	Oughterside ditto	1 8 0	..
Burnley	20 0 0	..	Plumblond ditto	4 10 0	..
Barton-on-Trent	25 0 8	..	Rickerby ditto	5 9 2	..
Caerleon .....	..	9 16 0	Darlington	32 9 8	229 11 0
Camberwell	9 7 5	58 13 2	Ladies' Association	20 0 0	..
Ladies' Association	91 9 5	..	Barnard Castle	40 12 3	..
Peckham Ladies' Asso.	26 6 11	..	Bishop Auckland	9 16 1	..
Canterbury .....	..	49 0 0	Etherley Association	2 0 0	..
Ashford Branch	20 0 0	..	Gilling ditto	1 1 2	..
Preston Association	1 0 0	..	Heighington ditto	1 0 0	..
Nonington ditto	5 0 0	..	Middleton Teesdale	5 0 0	..
Cardigan, Llywyndafydd Br. ..	25 0 0	15 0 0	Middleham Association	2 0 0	..
Newcastle-Emlyn Branch ..	10 0 0	..	Staindrop	17 4 6	..
Cardmarthen	32 17 6	..	Shildon	1 7 3	..
Conwill Branch	4 0 0	..	Yarm	11 15 8	..
Henllan Amgoed	5 6 11	..	Sundries, under 2s. each ..	5 13 5	..
Trelech	15 0 0	..	Deddington .....	..	4 12 9
Llanwilo	1 0 0	..	Denbigh	9 4 0	20 17 6
St. Clear's	6 2 6	..	Henllan	8 0 0	..
Carnarvon	200 0 0	100 0 0	Llanmawr	3 13 2	..
Cerne .....	..	5 11 6	Derby	20 0 0	135 4 9
Chapel-en-le-Frith	10 0 0	5 0 0	Ilkeston Branch	7 8 3	..
Chelmsford & West Essex ..	..	30 1 7	Derby Association	10 0 0	..
Cheltenham .....	..	31 3 0	Cromford ditto	5 0 0	..
Ladies' Association	70 0 0	..	Devon and Exeter .....	..	63 12 9
Chester	100 0 0	100 0 0	Doncaster .....	..	17 19 9
Chigwell	12 0 0	3 8 10	Ladies' Association	10 0 0	..
Cinque Ports .....	..	52 0 4	Conisburgh ditto	5 0 0	..
Dover Ladies' Asso.	20 0 0	..	Marr ditto, in aid of cheap	..	..
Clapham, Ladies' Asso. ....	..	10 0 0	Scriptures	11 4 0	..
Clerkenwell	42 13 2	13 17 4	Tickhill Association	6 11 5	..
Cockermouth .....	..	45 0 0	Durham	25 0 0	50 0 0
Colne .....	..	8 1 5	Dudley	21 12 0	67 1 2
Chatburn Association	10 0 0	..	Ladies' Association	16 9 0	..
Conington .....	..	15 0 0	Tipton Ladies' Asso.	8 14 11	..
Conway	25 0 0	25 0 0	Ebbw Vale	10 0 0	5 0 0
Cornwall .....	..	100 0 0	Edinburgh	60 0 0	20 2 0
Truro Ladies' Association ..	10 0 0	..	Donation of the late Miss	..	..
Mevagisey ditto	6 0 0	..	A. Wilson	5 0 0	..
Perranarworthal ditto	5 0 0	..	West-Calder Sec. Cong. ..	1 0 0	..
Ponamouth ditto	2 0 0	..	Thornhill ditto, ditto ..	5 0 0	..
Bodmin Branch	25 0 0	..	North-Leith do. Juv. M. Soc. ..	1 14 6	..
Camborne ditto	40 0 0	..	Earlstown B. & M. Soc.	6 0 0	..
Falmouth ditto	50 0 0	..	Morningside Sec. Cong.	4 0 0	..
Helston ditto	15 19 8	..	South College-St. Hel. Cong. ..	5 0 0	..
St. Keverna Association	5 0 0	..	Elgin	4 0 0	..
St. Ives ditto	18 0 0	..	Ely, Isle of .....	..	46 6 5
Ditto Association	5 0 0	..	Essex, South-West	221 8 4	20 11 4
Zennor ditto	2 8 5	..	Evesham .....	..	16 15 5
Launceston Branch	20 0 0	..	Fareham & Bishops Waltham ..	..	4 10 4
Liskeard ditto	8 0 0	..	Fareham Association	20 0 0	..
Ditto Association	11 0 0	..	Droxford ditto	4 0 0	..
Linkinhorn ditto	1 0 8	..	Botley ditto	3 10 0	..
St. Ives ditto	1 10 0	..	Wickham ditto	5 0 8	..
Loe Branch	5 0 0	..	Farnham .....	..	9 10 6
Lostwithiel ditto	50 0 0	..	Farrington	16 0 0	1 3 6
Padstow ditto	12 0 0	..	Flintshire	17 0 0	10 0 0
Penryn ditto	30 0 0	..	Gainsborough	100 0 0	25 0 0
Penance Ladies' Asso.	30 0 0	..	Glasgow, incl. 5s. from the	..	..
Marazion ditto	10 0 0	..	late John Kirkwood, Esq. ..	73 0 0	..
Mousehole ditto	15 8 6	..	Gloucester County (New	..	..
Hayle ditto	8 5 1	..	Brunswick) .....	..	11 19 3
Redruth Branch	30 0 0	..	Gloucester	50 0 0	57 10 0
Ditto, Special Donations ..	16 11 0	..	Glyn Ceiriog	6 0 0	2 10 0
Roseland Branch	20 0 0	..	Godalming .....	..	3 0 6
Coventry .....	..	22 0 0	Goole and Marshland .....	..	80 14 4
Ladies' Association	8 0 0	..	Guernsey	25 0 0	190 0 0
Corwen .....	..	9 3 2	Guildford, Ladies' Asso.	18 0 0	..
Crickhowell .....	..	7 8 7	Hackney	125 0 0	..

	Pres Con- tributions.	Purchase Account.		Pres Con- tributions.	Purchase Account.
Hadley, Barnet, &c.....	..	1 17 8	Market Weighton	12 8 0	5 12 0
Hallifax (Yorkshire).....	114 0 0	15 0 0	Marlborough .....	..	11 1 0
Ladies' Branch.....	..	56 0 0	Mendip .....	..	14 0 0
Hammermith .....	..	45 0 0	Merchant Seamen's .....	..	100 0 0
Ladies' Association.....	9 15 0	..	Merthyr Tydvil	10 0 0	12 13 6
Hampstead.....	..	9 13 0	Middlesex, South-West.....	25 0 0	1 13 6
Kentish-Town Asso.....	20 15 0	1 5 0	Ealing Ladies' Asso.....	10 0 0	..
Mr. Bickerdike's Pupils.....	5 5 0	..	Hounslow ditto	5 0 0	..
Hanover (Jewries).....	..	90 0 0	Milborne Port .....	..	6 8 6
Hants, South-East .....	..	45 0 0	Montreal .....	..	250 0 0
Hemel Hempstead	20 0 0	..	Nailsworth .....	..	5 0 0
Henley-on-Thames .....	..	4 15 2	Nantwich	60 0 0	28 12 6
Hertford .....	..	2 0 0	Nant Conway	28 10 0	28 10 0
Ladies' Association.....	30 0 0	..	Neath .....	..	20 9 0
Leominster Ladies	10 0 0	..	Newark .....	..	26 0 5
Huntingdon Association.....	19 0 0	..	Ladies' Association.....	5 0 0	..
Birch ditto.....	2 15 7	..	Claypole ditto	5 0 0	..
Nadley ditto	0 13 0	..	Collingham and Langford.....	15 11 7	..
Hartford	50 0 0	..	Newbury	50 0 0	35 12 1
Holdenston .....	..	30 2 0	Ladies' Association.....	25 0 0	..
Honduras .....	..	90 0 0	Juvenile ditto	10 6 5	..
Hop.....	7 0 0	..	Hungerford Branch	66 0 0	..
Howden	30 0 0	44 11 4	Ditto Ladies' Association.....	31 0 0	..
Huddersfield .....	..	176 9 3	Thatcham ditto	10 0 0	..
Hull.....	352 4 8	562 9 3	Newcastle-on-Tyne	8 14 0	110 12 9
Hillingdon	53 14 4	33 5 0	Ryton Association.....	..	..
Jersey	35 5 9	..	Newcastle-under-Line .....	..	17 8 4
Ladies' Branch	32 0 0	..	Newtown (Monmouthshire).....	6 0 0	10 0 0
Kendal .....	..	98 15 4	Norfolk and Norwich .....	..	100 0 0
Minthorpe Ladies' Asso.....	15 15 0	..	Brooke Association.....	1 3 6	..
Kirkby-Lonsdale Branch.....	16 13 0	..	Loddon ditto	13 10 0	..
Kemington .....	..	6 14 9	Ludham ditto	2 11 6	..
Ladies' Association.....	20 17 2	..	Tunstead ditto	0 19 0	..
Sloane Street and Bel- grave Square.....	25 0 0	..	Mundesley ditto	3 3 0	..
Upper Chelsea Asso.....	5 0 0	..	Smallburgh ditto	2 14 0	..
Fulham ditto.....	9 0 0	..	Aylsham Branch	21 12 0	..
Kingston-on-Thames.....	47 0 0	..	Buxton Association	5 8 0	..
Kettering	40 18 0	32 11 6	North Walsham Branch.....	14 6 6	..
Knaresborough	14 5 3	..	Stalham Association	6 18 0	..
Lancaster .....	..	24 5 4	Antingham ditto	13 16 0	..
Lanark, New.....	4 0 0	6 0 0	Worstead ditto.....	5 13 0	..
Leeds	329 17 8	..	Barton ditto	4 10 0	..
Leek and Moorlands	50 0 0	42 2 9	Slipsham ditto	1 7 0	..
Leicester .....	..	60 0 0	Bawdeswell ditto	1 7 0	..
Ladies' Association.....	2 0 0	..	Erpingham ditto	0 18 0	..
Melton Branch	30 0 0	..	New Buckingham Branch.....	2 11 0	..
Hinckley ditto	5 0 0	..	Methwold ditto	9 0 0	..
Syston Association	1 0 0	..	Snethisham Association	4 10 0	..
Lincoln	220 0 0	43 7 10	Docking Branch	9 0 0	..
Lichfield .....	..	19 19 11	Barford Association	1 16 0	..
Ladies' Association.....	8 0 0	..	Hetherett ditto	3 3 0	..
Atherstone ditto.....	15 0 0	..	Ringland ditto	1 16 0	..
Liverpool, Welsh Branch	400 0 0	..	Lyng ditto	2 5 0	..
Llanarmon.....	8 10 0	4 2 2	Great Cressingham ditto.....	2 14 0	..
Llandravel .....	..	7 12 3	Northallerton	12 0 0	10 0 0
Llandysilio .....	..	12 0 0	Northampton, Ladies' Asso.....	7 7 2	..
Llanelli	20 0 0	..	Creston Branch	8 0 0	..
Llanerchymedd	50 0 0	32 5 0	Scaldwell Association	13 17 6	..
Llangollen	30 0 0	19 14 1	Spratton ditto	2 10 0	..
Llangyfel	15 0 0	21 10 0	Naseby ditto	2 12 0	..
Llansantffraid	16 13 0	8 8 0	West Hadden ditto.....	1 1 0	..
Llanwrst	25 10 0	..	North Britons in London.....	99 0 0	..
London, City of, Ladies	94 1 2	68 18 10	North Shields & Tynemouth .....	..	35 12 9
Langbourne Ward	25 0 0	..	Norwood Ladies	20 0 0	..
London, East .....	..	100 0 0	Nottingham .....	..	45 11 1
London, North-East	11 11 1	100 0 0	Lenton Ladies' Asso.....	2 8 11	..
Horton Ladies' Asso.....	23 4 3	..	Lowdham ditto	1 0 0	..
Hagerstone ditto	31 4 10	..	Oldbury .....	..	7 0 0
Mill-End ditto	5 6 6	..	Oldham	20 0 0	7 10 0
Moorfields ditto	31 13 4	..	Ordnance, Tower	10 0 0	10 0 0
London, North-West.....	120 0 0	167 3 3	Otley	12 12 1	28 13 5
Long Preston	16 0 0	..	Oundle .....	..	7 0 8
Lodow .....	..	20 0 0	Oxford, Ladies' Association.....	10 0 0	..
Lyme and Charnmouth.....	25 7 1	14 7 4	Pembrokeshire, at Haver- fordwest .....	..	20 0 0
Lymington .....	..	10 0 0	Pembrokeshire, Central	21 0 0	20 0 0
Maidenhead	55 0 0	..	Pembroke & Pembroke Dock .....	..	20 0 0
Manchester .....	..	215 6 9	Pictou (Nova Scotia).....	90 0 0	..
Ladies' Branch .....	..	26 16 10	Plymouth, Devonport, and Stonehouse.....	..	40 0 6
Cambrian ditto.....	35 0 0	..	In aid of cheap Scriptures, 20 2 0	..	..
Market Rasen .....	..	49 8 11			

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Pontefract	56 8 10	18 8 2	Thornbury	4 14 6	
Poole	30 0 0	5 2 0	Berkeley Association, including 3l. from Right Hon. Lord Segrave	10 0 0	
Preston .....	..	40 0 0	Wickwar Association	5 10 0	
Prince Edward's Island	51 0 0	9 0 0	Tilstock	10 0 0	
Pwllhell	50 0 0	24 12 1	Tindale Ward	5 0 0	10 0 0
Reading	27 1 11	124 11 5	Toronto .....	..	20 0 0
Rhuabon .....	..	25 0 0	Towcester	10 0 0	
Rhuddlan and Rhyll	15 0 0	15 0 0	Woodford Association	6 13 9	
Rochester and Chatham .....	..	14 15 10	Trawsfynydd	10 0 0	6 0 0
Rotherham	40 0 0	..	Trelawney (Jamaica) .....	..	120 0 0
Whiston Ladies' Asso.	10 0 0	..	Tryddyn .....	..	11 0 0
Rugby	15 0 0	..	Tuxford	4 2 11	
Rutland and Stamford .....	..	20 2 8	Tymawr	20 0 0	9 0 0
King's Cliffe Ladies' Asso. ..	20 0 0	30 0 0	Ulverstone and Furness ..	15 0 0	
Saffron Walden	50 6 11	..	Uxbridge	75 0 0	16 0 7
Savoy, Ladies' .....	..	5 0 0	Ladies' Association	25 0 0	
Sevensoaks and Westernham ..	20 0 0	19 17 4	Vale of Troedyraur	20 0 0	10 15 8
Sevensoaks Ladies' Asso.	12 0 0	..	Vale of Penbryn Branch ..	21 0 0	
Gentlemen's ditto	7 0 0	..	Wallingford	67 14 2	12 5 10
Westernham Ladies' Asso.	19 0 0	..	Wandsworth .....	..	0 15 0
Gentlemen's ditto	6 0 0	..	Weald of Kent .....	..	30 4 0
Ightham, Wrotham, &c.	14 0 0	..	Cranbrook Ladies' Asso.	18 0 0	
Seal Association	0 18 4	..	Weichpool .....	..	15 2 10
Sheffield .....	..	100 0 0	Wensleydale	10 0 0	9 10 0
Shropshire	152 0 9	71 9 9	Hawes Branch, incl. 2l. in aid of cheap Scriptures ..	17 0 0	
Bridgnorth Branch	39 8 6	..	West Bromwich	50 0 0	50 0 0
Market Drayton Ladies' As. ..	7 12 6	..	Weymouth	53 10 0	26 19 4
Newport Branch	10 0 0	..	Whitehaven .....	..	15 0 0
Ditto Ladies' Association	21 0 0	..	Wimborne .....	..	34 0 6
Oswestry Branch	46 0 0	..	Windleham and Bagshot ..	25 0 0	
Shrewsbury Welsh Br.	18 7 6	..	Windsor and Eton	11 15 7	6 1 6
Wem Association	9 1 0	..	Wolverhampton	20 0 0	11 16 2
Sirhowy	3 12 3	..	Brewood Association	24 0 8	
Sittingbourne and Milton ..	20 0 0	4 16 4	Willenhall Branch	13 12 7	
Hainham Ladies' Asso.	6 0 0	..	Workington	8 4 6	11 15 6
Skipton .....	..	25 0 0	Ladies' Association	6 0 0	
Sleaford .....	..	41 14 11	Workshop .....	..	26 0 0
Somerset .....	..	90 0 0	Workshop Association	8 0 0	
Taunton Department	60 0 0	..	Carlton ditto	15 0 0	
Ditto Ladies' Association	30 0 0	..	Legacy of the late Mr. Blackburn	5 0 0	
Bridgwater Department	10 0 0	..	Yeovil	15 18 11	14 1 1
Langport Ladies' Asso.	10 0 0	..	York	52 10 7	268 4 5
Southampton .....	..	27 2 10	York Subsidiary Society ..	28 1 0	
Friend, by Rev. J. Crabb ..	10 0 0	..	Ladies' Association	33 10 7	
Southwark	15 8 7	167 12 2	Easingwold Branch	18 18 0	
Spilaby .....	..	49 14 8	Ladies' Association	6 9 3	
Ladies' Association	18 0 0	..	Malton Branch	41 0 0	
Burgh ditto	7 9 0	..	Ladies' Association	19 15 6	
Hagg ditto	2 5 4	34 13 2	Pocklington Branch	31 0 8	
Stafford	40 0 0	..	Tadcaster ditto	16 19 1	
Tamworth Branch	30 0 0	..	Ladies' Association	6 14 7	
Staines	30 0 0	..	Selby Branch	20 0 0	
St. Alban's .....	..	4 8 6	Cowthorpe and Vicinity ..	11 19 2	
St. David's and Dewesland ..	50 0 0	30 0 0	Masham, by Mrs. Wilson ..	5 6 0	
Stirlingshire	15 0 0	..	Kirby Moorside, by Rev. E. Gray	11 12 4	
St. Luke's	4 9 0	2 11 0			
Goswell Street Asso.	18 0 0	..			
Stockport	25 0 0	5 0 2			
Stoney Stratford .....	..	6 14 2			
Stratford-on-Avon	20 0 0	..			
Streatham, Tooting, &c.	40 0 0	..			
Stroud	24 0 0	30 0 0			
Ladies' Association	13 0 0	..			
Chalford ditto	7 16 2	..			
Eastington ditto	8 0 0	..			
Sudbury .....	..	4 12 0			
Suffolk, East .....	..	120 0 0			
Suffolk, West	100 0 0	19 13 10			
Sussex, East	100 0 0	101 18 2			
Sutton Coldfield	11 8 0	8 12 0			
Swansea .....	..	50 0 0			
Ladies' Association	10 0 0	..			
Swanwich	15 0 0	..			
Collection at Studland ..	2 12 6	..			
Tewkesbury .....	..	10 0 0			
Thame .....	..	7 13 0			
Thames, Isle of	40 0 0	18 15 0			
Margate Ladies' Asso.	10 0 0	..			

DONATIONS OF TEN POUNDS & UPWARDS.

A. B.	10 0 0
Half Bank-Note, No. 17986	100 0 0
K., First Fruits	10 0 0
M.	20 0 0
Morda, Miss Grace, Workington	10 0 0
Stocks, Samuel, Esq., Wakefield	10 0 0
Thomas, Jacob, Esq., Pentonville	10 10 0

LEGACIES OF TEN POUNDS & UPWARDS

Dermer, Miss D. S., late of Stamford Hill, (duty free) 100 0 0	
Elder, G. Esq., late of Dunfermlin (less duty) 20 0 0	
Morrison, John, Esq., late of Berwick	10 0 0
Steed, Miss Nancy, late of Kennington, (duty paid by Executors) 100 0 0	

COLLECTION.

By Miss Young, Newport, Isle of Wight. 1 2 6

[No. 25.—MAY 31, 1841.]

THIRTY-SEVENTH ANNIVERSARY
OF THE
British & Foreign Bible Society.

ON WEDNESDAY, MAY the 5th, the above Meeting was held at
EXETER HALL:*

THE RIGHT HON. LORD BEXLEY IN THE CHAIR.

LORD BEXLEY, the PRESIDENT, on taking the Chair, addressed
the Meeting as follows:—

My Lords, Ladies, and Gentlemen!—I trust that I, and all the Officers to whom you have committed the management of the affairs of this great Society, have always endeavoured to conduct them with a pure and simple view to promote the best interests of our fellow-creatures, and the glory of that God whose Holy Word it is our object to diffuse among mankind—and on whose blessing we rely, to give efficacy to our humble efforts: and I hope you will be satisfied, when the Report has been read to you, that that blessing has not been denied to the Proceedings of the past year. They have been varied, extensive, and in some respects important, beyond those of any former year. Although our difficulties have been considerable, both at home and abroad,—and it must be confessed that there are many adversaries,—yet we trust in Him, who “ruleth the raging of the sea,” and can “make the wrath of man to praise Him:” and we have more abundant cause, while we rely solely on Him for success, to redouble our own efforts, and to prove ourselves good and faithful servants. If we look to the public events of the year, we should remember, that, however justly we may lament the calamities of war, or the evils of civil discord, we have been taught, even by Pagan History, and much more by the pages of that Sacred Book in which the counsels of the Almighty are in part unfolded, how often those evils have been controlled by Him, to bring about the purposes of His most beneficent dispensations: and, as “the arm of the Lord is not shortened,” we may justly hope that the contests which have taken place, both in the Levant and the remotest East, will be made subservient to the extension of Gospel Light. It is

* The Committee do not hold themselves responsible for sentiments uttered by the various Speakers.

the duty of our Society to be prepared for all events; and to take advantage of every opening. For an object so vast, the cordial co-operation of all Christians is required; and it is the privilege of our Society to unite the efforts of all, without violating the principles of any.—Nor does our situation at home less call for cordial union, and increased vigilance and exertion. The sudden extension of our Issues, at one time, threatened to exhaust the funds, and cripple the operations, of the Society; and has, in fact, occasioned a very considerable excess of expenditure beyond our income. Arrangements have since been made, and circumstances have taken place, which will, I trust, prevent the recurrence of such a danger; and whatever temporary inconvenience may have been felt, we cannot but rejoice in the more extensive diffusion of the word of God among the poor.

The Report about to be read will fully explain the proceedings of the year; and, I confidently trust, will recommend the Society to your increased confidence and liberality.

The REV. A. BRANDRAM then read an Abstract of the Report; from which it appeared, that the Receipts of the Society during the year had amounted to 101,322*l.* 9*s.* 2*d.*; being 42,742*l.* 12*s.* 5*d.* for the General Purposes of the Society, and 58,579*l.* 16*s.* 9*d.* for Bibles and Testaments. The total sum was less by 10,127*l.* 3*s.* 11*d.* than the receipts of the previous year; but this deficiency was more than accounted for by the residue of the late Mr. Hammond's estate (amounting to more than 13,000*l.*), which had been included in the previous year's account. The Free Contributions from Auxiliary Societies had amounted to 32,919*l.* 17*s.* 9*d.*: the Donations, to 3641*l.* 11*s.* 6*d.*, being an increase of 787*l.* 3*s.* 2*d.* over the Donations of the previous year. There had also been an increase in the receipts for Bibles and Testaments, to the extent of 3173*l.* 8*s.* 6*d.* more than in the year preceding.

The Expenditure had amounted to 133,934*l.* 18*s.* 9*d.*, being the largest ever made; and exceeding the expenditure of 1820, the next largest, by 10,387*l.* 6*s.* 6*d.* In the year 1820, the Issues only amounted to 256,883 copies: but in the year just closed, the Issues had reached an amount of 900,912; making the total number from the commencement of the Society, 13,223,393. The Engagements at home and abroad exceeded 40,000*l.*

The Report referred to the Issue of Cheap Scriptures, which had been commenced during the previous year, and continued to the month of August last; up to which time no less than 382,377 copies had been issued, at a loss to the Society of 14,410*l.* 1*s.* 7*d.* The measure, after being suspended for a few months, had been happily resumed—with the prospect of little loss to the Society; owing to the very low prices at which books of several kinds are now offered by the Printers.

BISHOP OF WINCHESTER.—My Lord, the Resolution which it is my pleasing duty to move, is, That the Report, of which an abstract has now been read, be received, and printed under the direction of the Committee.

My Lord,—In adverting to the pages of that Report which has just been delivered to us, I need not detain your Lordship and this Meeting, by

recapitulating in any degree—or by vainly endeavouring, I might rather say, to recapitulate—those statements which you have heard. Of necessity, such part of the Report as adverts to what I may call the Foreign branch of the Society's Operations, consists mainly of numerical statements—of figures, in which the mind must, as it were, bewilder itself. We hear of a succession of Issues, and a succession of Circulations; of which I need only say, that their amount has never been equalled—certainly never surpassed—in any former year. Perhaps but little impression remains on the mind from such statements:—save when we hear from them of that single Bible sold to a poor atheistical drunkard, who, we hope, may be reclaimed from his sinful indulgence, and made a new man, through the teaching of the Gospel of the grace of God; or save, again, when we hear of that sum—small indeed, but, like the mite of the widow, the more acceptable—of 2*l*. 14*s*. remitted from Emancipated Slaves, in token of their gratitude to this Society; or when we hear of that poor New Zealander, proving, by his laborious journey of 250 miles, how dear to him was the word of God;—a book so little prized, perhaps, by many, to whom it might be the daily manual, but on whose shelves it reposes, neglected and despised.

Adverting, then, to the proceedings of the Society as connected with the Home Department—if it were necessary to conciliate your feelings toward this Report, I might remind you, that during the past year the Issues of the Society have been larger than during any former similar period—that the grants have been larger—the sales have been larger: and though the funds have not reached the amount of the last preceding year, yet even in that circumstance we see no cause for discouragement; we see reason to thank God, and take courage. It may seem to be paradoxical, as a subject of congratulation; yet, recollecting the Society's object, I can never consider it but as a cause for rejoicing—that the Expenditure of the Society has been larger than in the preceding year.

These are general topics. But there was one alluded to in the commencement of the Report, to which, with your Lordship's permission, I wish to confine myself for a few moments. I allude to the decrease, which, under new arrangements, has recently been effected in the price of the Bibles. My Lord, I, for one, most cordially rejoice that the Scriptures can be offered, far and wide, at a lower price than heretofore. I should rejoice to see that price diminished to the lowest possible amount: but, My Lord, I cannot forget, that, in diminishing the price of our Bibles, there is still a caution to be observed. I cannot but remember, that so much depends at all times, and especially at the present day, on the integrity of our text, that I would not put to hazard the securities on which that integrity rests, even though it should enable us to circulate our Bible at a still lower rate. My Lord, I mean not to say, that in sending out our cheapened Bible we need fear any such result. For one, I dread it not. I repose too much confidence in our Committee. I am too well aware of the caution which they exercise in things of that extreme importance, to dread for a moment that they should expose the Society—let me add, expose the Country, to such a fearful result.—I need not say to your Lordship, that we must consider this, at most, but as an experiment: for it is well known, that what is sold at the lowest price is not always the cheapest article. We must look not only to the integrity of the text, but to the durability and quality of our material. If our Bible purchased at a lower rate should last but ten years,

when our Bible purchased at a dearer rate lasted twenty years, then it might be doubted whether our cheaper Bible is indeed cheaper. My Lord, I am not alarmed on this account either. I throw out the suggestion merely in the way of caution; and remind you, that it is but an experiment. But still, with earnest hope and confidence, I believe that the measures which have been adopted will conduce, under God's Blessing, to a larger distribution of the Holy Scriptures than we ever yet have known.

We have heard, of old, of a "sealed book." I trust the time is gone when we shall hear any thing of a sealed book, as it regards the word of God. I trust the time is gone! although, indeed, we have heard something, in some quarters, of the danger of an indiscriminate circulation of the Scriptures. We have been told, that it was not thus that our Lord and His Disciples laboured, and that we cannot expect great and good results by such labours. But, notwithstanding this threat, I trust that the day of the sealed book is gone for ever. We have heard again, in times that are gone by, of a "chained book"—of a Bible chained in our churches and chancels: but, My Lord, I trust that the day of the chained book is also gone for ever. And we have heard this day of another book—a "stolen book"; the Bible the theft, and Luther the thief. My Lord, I re-echo the words of the Report; and trust, that if we have got a stolen book, we shall act in the spirit of old Zaccheus, and restore our stolen book fourfold—yea a hundredfold—to those from whom we took it. We have heard, also, of a "dear book"; and I trust that day too is gone for ever. Your Lordship remembers, I have no doubt, that when Faust, the goldsmith of Mentz, went to Paris in the 15th century, he asked 600 crowns for what might then be indeed called the "dear book"; and how, when he reduced his price from 600 crowns to 60, all Paris was amazed at this immense reduction; and how, when he reduced it to 30 crowns, that amazement was turned to agitation—the whole of Paris was agitated at the thought of the dear book being purchased at so low a rate as 30 crowns. I trust the day of the dear book is now gone by. Let us turn to that which (I love to think) will in future be a cheap book;—cheap, at least, in price, but, in another sense of the word, a *dear* book—the dearest of all possessions. For though, in the words of a former Report, the casket be poor and humble, yet the gem within is of inestimable price; and though the cover be not of vellum—though there be no gilded leaves—yet there is within it "the pearl of great price," "the unsearchable riches of Christ."

My Lord, the Report calls upon us to "rejoice in the Lord alway;" and I, for one, cordially re-echo the sentiment. I desire to "rejoice in the Lord alway:" but that we may be enabled to rejoice, let us remember our need of union, co-operation, and mutual forbearance: not indeed that morbid and quiet feeling—that retiring into self—that false peace, false union, which nothing disturbs, because all is indifference and apathy; but let us breathe that true Christian love, which seeks its neighbour's good; and that true charity, which leads us to sacrifice self for our neighbour's sake. As in old time, when "the Earth was without form and void," at the command of God, who said, "Let there be light," forthwith there arose light, and order, and harmony in the natural creation; so now let it be in the moral world—let the same word go forth, "Let there be light:" and in the light of the Gospel, as delivered in the word of God's Truth, we shall have a security for our hope, a cement for our union, and a ground for mutual sympathy and co-operation in our works and labours of love.

J. P. PLUMPTRE, Esq. M.P.—My Lord, Christian Friends, I have been called upon, very unexpectedly, to second the Resolution just moved by the Right Reverend Prelate. I feel that I have no pretensions whatever to occupy for a moment the attention of this great Meeting: at least, if I have any, they can only be drawn from my long and cordial attachment to this great and good Society. During the greater part of my own life, and the greater part of the existence of this Society—and through all the storms and tempests which have beaten against it, I have never seen any reason whatever to withdraw myself from the Society for a single moment. No; rather, those very storms and tempests have seemed to bid me attach myself to it more warmly and closely. For, My Lord, has this Society set itself up, amongst the Institutions which occupy the attention and regard of the present day, as any thing more than a human institution? By no means: and I am well aware, and the Society is well aware, that, as a human institution, it is necessarily imperfect; and its friends must say of themselves, after all that they have been permitted, under the direction and blessing of God, to effect—"We are indeed unprofitable servants." But, My Lord, if there be any who are ready to cast stones at such an Institution as this, I am sure such assailants ought at once to be disarmed by the spirit that has pervaded the Report read to you this day: and sure I am, that such a spirit ought to be properly and duly responded to.—The simplicity of the Society's object, and the simplicity of the means it has used for attaining that object, have ever seemed to me greatly to recommend the Society to the affection of the Christian Public. I have also been more and more attached to it year by year, by the consideration, that it has been, and I trust will continue to be, a bond of union among Christians of all Denominations. For myself, I can only say, that that Blessed Book, which it is the object of this Society to circulate at home and abroad—that that Blessed Book has been the source of my best and purest hopes and consolations, amidst all the turmoils of public life, and among the afflictions and trials that may have been allotted to me in my domestic life. If, then, this volume has been not a sealed book to me, but an open book, and, I trust, by God's grace and blessing, a blessed and profitable book to my own soul, how can I refrain from communicating this best treasure to others?—How can I do otherwise than breathe the desire expressed in your Report, that this "word of God may run—may have free course, and be glorified?"

BISHOP OF LICHFIELD AND COVENTRY.—My Lord, I have great satisfaction in proposing to the Meeting the Motion which has been put into my hand.—It assumes, as well it may, that the Blessing of God has hitherto rested upon the labours of this Society: yet, My Lord, although this Motion speaks of encouragement to be derived from the past and of hope for the future, we heard, nevertheless, from the Report, that there are still some dark spots in the horizon of its operations. My Lord, it is painful to think that, at this period of the existence of the Society, we should hear taunts against the union of different Denominations for the great object of circulating the Bible. At the origin of this Society, and during its early history, it might have been expected that objections would be brought against it, and that it would find many opponents—as we know that it did. And it might then be necessary for some dispassionate and truth-loving Gamaliel to rise up, and meet the objectors with—"If this work be of man,

then it will come to nought; but if it be of God, ye cannot overthrow it: refrain, therefore, from these men, lest ye be found even to fight against God." But I confess, that now, when the work is so evidently blessed of God, it is painful to think that there should still be opposition in any quarter to the great object of this Society; and my earnest prayer is, that its opponents may be forgiven, their hearts turned, and that they may not still be found to fight against God.

It is unnecessary for me to enter into arguments to prove that every Protestant Missionary Society is deeply indebted to the Bible Society. Imagine that every Missionary Society were to divide its energies and its funds, in order to print and circulate the Bible, as well as to support its Missionaries: would not such a complication of labour greatly retard the operations of the Mission? Now this great Society, by concentrating its efforts upon one great object, has not only done the work of printing and circulating the Scriptures, but has done it far more speedily and effectually, than if each of these Societies had undertaken the work for itself. The Bible Society being supported by Protestant Christians of every Denomination, every Denomination is ready to carry the Bible to every quarter of the globe: and hereafter, if it please God still to prosper the Bible Society, it will be far more difficult to erect, in any country, the standard of error, superstition, and infidelity: hence I think it is not too much to affirm, that the Bible Society is one of the most effective instruments, under God, that man has devised for spreading the knowledge of the Truth throughout the world. What was it that so much promoted the glorious Reformation in the sixteenth century, not only here, but on the Continent, as the translation and circulation of the Scriptures in the vulgar tongue of each country? What would our good and great Reformers have given, for such an instrumentality as the Bible Society? Let us therefore be thankful that we possess a Bible Society in our day; and have, by its means, the power of carrying the Scriptures to every country.

While, My Lord, we have reason for gratitude, that the blessing of Almighty God has rested on the Bible Society during the past year—as has been abundantly proved by every page of the admirable Report read this day—let us be instant in prayer, that it may go on increasing in power, influence, and importance, till, by its instrumentality, the Gospel of Christ shall be carried to the remotest regions of the earth, and the whole world be brought into subjection to the obedience of Christ.

REV. THOMAS SMITH, of Sheffield.—My Lord—When this Institution first burst on the world, at the commencement of my own career in life, I well remember feeling some of the same emotions which an eminent philosopher is said to have felt, when, on directing his telescope to the skies, the star Sirius for the first time came upon the field of vision—rising with a splendour so powerful, that it made him turn away his eye, overwhelmed by its brightness and glory. I had indeed been born in a land of Bibles; but the idea of a British and Foreign Bible Society, embracing the wants and necessities of the whole world, was such a conception of united simplicity and sublimity, as could never have entered my mind: and when it was proposed, I was filled with astonishment and delight at the noble and glorious design. Since that time, years have passed away; and this Society, like all other things in this world, has known good and evil. Various improvements have taken place, connected with the details, and perhaps with the principles, of this Society.

Various movements have occurred; but though there have been storms and tempests about its base, eternal sunshine has rested on its head. I have contemplated the Society in all aspects; and for many years have had the opportunity of attending its Anniversaries: but, up to this time, I have seen no occasion for modifying or altering those original feelings of delight and pleasure, with which I hailed the rise and watched the progress of the British and Foreign Bible Society.

Various censures have been passed upon this Institution, by men not members of it, or who were but little acquainted with its proceedings. Now, My Lord, I have read in a certain place, that "all men may err, and some have erred;" consequently, no human opinions are to be regarded as infallible and supreme, in the matters of which they treat. I can conceive, then, that the Bible Society, like every thing else managed by men, may partake of human infirmity, and may have erred from the right path, and may also still be liable to aberration, in some of its minor details. But what then? This is nothing more than what happens to the celestial spheres: it is well known, that their motions are not always true: but when they oscillate in their course, and seem about to start from their position, another influence arrests them, and prevents the evil;—and thus, between the two, they preserve an eternal equilibrium. So if the Bible Society has erred—(I do not say that it *has* erred)—yet I see no reason why, on this principle of equilibrium, it may not be perpetual in its influence and duration.

My Lord, I can imagine that a time might come, when something so fearful should occur as to destroy the Bible Society. Nay, I can even suppose that our Island might sink in the deep; or that this part of the globe, with all its mountains, should be plunged into the abyss from whence it came, and a new quarter of the world emerge from beneath the ocean, to be peopled and cultivated, and to become the abode of beauty and of peace. But even if the Bible Society of this country *should* cease to exist, yet our cousins and brothers in America, or our friends on the Continent, will then take up the cause; and even China and Japan—enlightened and converted, as I trust they will be, before that calamity shall happen—and other parts of the world also, will take up the cause, and will have their black, and brown, and tawny Bible Societies, and celebrate their Anniversaries for reporting their Foreign Operations in Britain herself, among other nations, if Britain in that day shall continue to exist.

My Lord, I believe that every man who is imbued with the principles of the Bible Society looks forward to a great change that is to be produced, by the influence of the Gospel, in the moral condition of mankind: he anticipates a period, when "the earth shall be filled with the knowledge of the Lord," and when Christianity, in all its holy influences, shall everywhere prevail. Very few can imagine that this will be effected by any limited means, or by any arbitrary circumscription in the proclamation of the Gospel. Every such man is constrained to believe, rather, that they shall come out of every tribe, and people, and nation, and tongue, from the East and from the West, from the North and from the South, and shall sit down together in the Kingdom of our God. Now while, with others, I delight to think on this bright vision of futurity—such as "Earth saw never," and such as Heaven will rejoice to look down upon—I seem to behold, in what is now before me, a faint representation of that glorious vision. I here behold Christians of all orders, names, and characters, joining in this festival of mercy, and sitting

down in fellowship with each other, (and, by anticipation, with Abraham, Isaac, and Jacob,) in this our kingdom of God on earth.—I sometimes think of the many holy men who laboured to maintain this Society, and who are now departed to the world of light and happiness. Some of them it was my happiness to know, while they tabernacled in the flesh; and their departure makes us feel the world grow colder, and darker, and more solitary, as we ourselves go on our pilgrimage. But I speculate on what they are doing, and what they feel, and what they think, in the retrospect of what they were engaged in upon this earth:—of one thing, however, I assure myself, that, to whatever events of life they may look back with vivid emotion and deep impression, it will never repent them that they laboured for, and contributed to, the progress of the Bible Society. And I believe, My Lord, that when you and all of us arrive at that period, towards which, as Time tells us, we are hastening; and we begin to look back with fearful recollections, and forward with awful anticipations; when we then reflect what manner of persons we have lived, how we have employed our talents, and how spent our money and our time; I feel assured that, in that solemn moment, none of us will recollect with any sorrow, that, as wealthy men, we contributed princely donations to the Bible Society—that, as humble men, we devoted our talents to promote its welfare—or, as poor men, we laboured to collect subscriptions from our still poorer brethren. None of these things, I am quite certain, will be matter of regret, either at the close of our pilgrimage, or when we stand in the presence of Him—the great Author of the Bible, and the great Guardian of the Bible Society—to “give account of our stewardship, because we may be no longer stewards.”

Finally, My Lord, I can easily conceive how it might happen, that, by one of the greatest calamities that can befall man, whose glory is his immortal mind, my understanding might be obscured or eclipsed; and, worse still, I can imagine how my heart might be perverted to evil, and led to love every thing which I now hate, and to hate every thing which I now love: but in no other case can I conceive the possibility that I should ever cease to admire, to love, and to advocate the claims of the British and Foreign Bible Society.—I dare say, My Lord, that few of the persons whom I have now the honour to address were born, like myself, on the other side of the Tweed: it may therefore be a trial of your patience, if I close these expressions of my attachment to the Society by repeating some stanzas from a Northern Poet. There is but one word—you will readily perceive which—that requires another to be substituted for it.

“The bridegroom may forget the bride,
Whom he has wedded yestere’en;
The king, he may forget his crown,
That on his head an hour has been;
The mother may forget her bairn,
That smiles so sweetly on her knee;
But I’ll remember thee, *Glencairn*,
And all that thou hast done for me.”

REV. FREDERICK MONOD.—My Lord,—I avail myself, for a few moments, of the kindness with which you have received me, as a Deputy from France. Nineteen years ago I had the privilege of being present at an Anniversary of this Society, in another building: since then, much progress has been made both here, and in the country from which I come. The

Bible Society's operations in France were then necessarily limited, under the influence of a Government which was itself ruled by a Clergy bitterly opposed to the Bible. But new prospects, and a new way, have been since opened for the Bible in France: and here I am permitted, through the goodness of God, to stand among you as one of the Secretaries and as the Deputy of a Bible Society there,—a Society very weak, compared to yours, but founded exactly on the same principles. The Bible to all!—the Bible to all, in the name of Him, in whom there is neither Jew nor Greek, Barbarian nor Scythian, but all are one in One. The Bible to all!—and, I add, The Bible only, without the addition of any word of man!—the Bible, as contained in the Canonical Books of the Old and New Testaments.—Last Friday, that Society held its Annual Meeting in Paris, under the Presidency of the venerable Admiral Ver Huell. Its Issues, in the course of the last year, have been 18,999 Bibles and 41,268 Testaments. The Society has carried through the press, in the same period of time, 17,593 Bibles and 38,362 New Testaments. Our Receipts have amounted to little short of £4000 sterling; and our Expenses have been a little above that sum.

The Society is in operation abroad: and we have begun to print the Bible in the Sechuana Language, translated by our Missionaries, our dear Brethren in South Africa. We have also produced this year, for the first time—trying to imitate what we see done in this land—a very small Pocket Bible. It has succeeded beyond our expectations, though not yet equal to what you produce in this country. We have distributed the word of God to various classes of persons,—to the Spanish, for example, who have come over as exiles into France; and among our seamen. We have Agents in our sea-ports; and, from one of them, hardly a ship sails without parcels of Bibles. We have entered into our prisons, and visited the prisoners; and great pains are taken to put the Bible, at least the New Testament, into their hands; and among the military also. In one of our great towns, when our young men, the Conscripts, were ready to set out, to go into garrison, our Agent went and asked permission of the Officer to distribute Testaments to his men: the permission was granted, the Testaments were distributed; and these young soldiers went off, each with a New Testament in his knapsack. We have also begun printing the Bible for a class of persons very much to be pitied—I mean, the Blind. We felt it incumbent upon us to try to enlighten them with that light which is better than the light of day—the light of Him who calls Himself “the Light, the Truth, and the Way.” This great work has been begun; and The Gospel according to St. Mark is finished;—and I am commissioned, My Lord, to beg your acceptance of a copy of it.—This is a specimen of what the Lord has permitted us to do in our Society.

May I be permitted to tender you the heartfelt gratitude of all the friends of the Bible in France (and, thank God, their number is daily increasing!) for what this Society is doing among us. When I hear that in one year, through this Society, 149,000 copies of the Holy Word of God have been distributed among my countrymen, my heart leaps for joy; and I look up to Him, through whom alone such a benefit could have been conferred on such a country. Blessed be God! and may His rich blessing rest on the labours of the Society to which we are indebted for this great benefit! Go on, My Christian Brethren—go on in faith and zeal, in the strength of the Lord!—and see what will be the result. One million and a half of Bibles or Testaments have already been disseminated in France, mostly through your

instrumentality : seven or eight years more, and, please God ! another million and a half will have been disseminated there ;—and what cannot such a seed bring forth, through the blessing of God ? You can sow it, My Friends — and you can sow it in no soil that wants it more than the soil of France. With some few exceptions, superstition and scepticism are what you everywhere find in France. Well, the grand weapon against both is the Bible. Therefore, My Lord, the Bible Society, how dear it is ! We love our Missionary Societies, our Tract Societies, our Evangelical Societies ; but the Bible Society is foremost in our prayers and our affections. This is the Society of Societies, even the foundation of all others. Not one of them could exist, or do so much good, were there not a Society to circulate the word of God.

We desire to propagate in France the knowledge of Jesus Christ. We know that there is no salvation in any other ; that there is under heaven no other Name by which men can be saved. We live amidst an immense population, who bear the name of Christians, but to whom Christ is not held up as the only hope of a condemned sinner. Well, how can we, My Lord, —how can we overthrow the power of Popery ? Why, with the Bible ! Through the blessing of God, we hold in our hands this two-edged sword ; —and we know that nothing can resist it. Let us use it, My Lord ; and put it into the hands of all, who will receive it, and will use it with us, for the glory of God, and the salvation of perishing souls.

We have of late, My Lord, had in France much direct controversy, through the medium of the Press. Well, for my own self—I speak only in relation to France—for my own self, I am perfectly convinced that very little has been done in that way, for the propagation of the Truth among us. But I am most deeply convinced, that the quiet, the constant, the irresistible power of the word of God will do the work, without any human agency. This is the “ram’s horn,” against which, after a certain time, no strong tower can hold out : and we all know, that the worst enemy to the Truth as it is in Jesus, is Popery—just because it wears the mask of Religion ; but we know, also, that the surest, the strongest, the best enemy to Popery is the Bible. They cannot live together : where one gets an entrance, the other must be expelled.—I will just quote an instance to illustrate this remark. I was called, in the course of my Ministerial labours, to visit a poor female culprit in prison. She was afterwards visited, and bought over, by the priests, to Popery ; and the next day she wrote me this note :—“Sir, I thank you for your goodness. I send you back the Bible you gave me : I do not want it any more, *having become a Roman Catholic !*” And the Clergy themselves give us their testimony to the progress of the Bible in France. There is hardly a sermon preached from the Romish pulpits, wherein the circulation of the Bible is not attacked ;—hardly a charge given by a Bishop, in which there is not a paragraph against the Bible Society. They burn the word of God, where they can get hold of it : but where they burn one Bible, we send 100 ; and we find, that wherever this unhappy, this deeply-mournful *auto-da-fé* is made of the Bible or the New Testament, thither our faithful colporteurs go the next day, and are sure to sell ten times as many copies as have been burned in that place. This is the way ! Let Light shine, and darkness will be dispelled : let Life come in, and death will be vanquished !—And while I thank and congratulate you, for having gone on in this course of late years in France, let me state, that more than 100 colporteurs have been put in activity, above eighty of whom were them-

selves Roman Catholics before they knew the Bible. But now they know the Bible, and read it; and they go from house to house, from cottage to cottage, and from workshop to workshop, urging men to receive that Book in which they have themselves found the Way, the Truth, and the Life: they go everywhere; they know the people; they live with them; their habits are their own habits, and they can come nearer to them than any of us. And I will venture to say, that there are not in France, at this moment, any Christian Labourers who are working more effectually for the advancement of the Kingdom of God, than these poor colporteurs, who go with their bundles on their backs, letting the word of God speak for itself;—not disputing, not controverting, but reading the Bible to the people. I could give many instances, but must forbear; and I beg your Lordship's pardon, and this Meeting's pardon, for having said so much; only, I must still once more urge you, in the name of Him whom, through grace, we love and serve—in the name of Him whose Word is to cover the earth, as the waters cover the places of the deep—I entreat you, My Lord, and the Committee of the Society, and all British Christians, to go on, and never to forget France in your works of faith and labours of love. Oh! it will not be in vain. I cannot now expatiate on the importance—the vast and paramount importance—of evangelizing France: there is, perhaps, not another country whose enlightenment will have a more powerful and extensive effect on the whole of our world, than that of France.—May I be permitted, after having spoken as a weak man, to repeat a few words of the word of God, which is in all our hearts:—"As the rain cometh down, and the snow, from heaven, and returneth not thither; but watereth the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my Word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please; and it shall prosper in the thing whereto I send it." Oh! we know what pleases the Lord: it is the Salvation of immortal souls. We know whereunto He sent His Word: to set forth His Beloved Son—to make him known to a perishing world. Well then, my friends, let us give the Bible, and circulate it widely. Let every one accompany this work of faith with his prayers, and efforts, and sacrifices: and He, whose word it is—who "is not a man, that he should lie"—He has promised, that that Word shall not return to Him void: and this promise shall be accomplished in our experience.

Hon. and Rev. BAPTIST NOEL.—My Lord,—The facts related in the Report read this day, show, that there is not a quarter of the globe to which this Society has not, through the favour of God, conveyed the most important blessings, which, so far as we can see, could not otherwise have reached them. This Society is the instrument—and, so far as we can see, the only instrument—that could have conveyed these advantages to them. My Rev. Friend, who has just sat down, has expressed his heartfelt thanks to this Society for the important aid it has rendered to the cause of Religion in his country. And I agree with him, that the circulation of 149,000 copies of the Scriptures in France—and many of them by means of colporteurs, who are acquainted with the Bible themselves, and who are anxious to convey it to the peasantry there—is an object of immense moment to that country. Who does not echo what M. Monod has said? Who does not feel his debt of gratitude to the Society, not only that France

has reaped a harvest of blessing through its instrumentality during the past year, but that the labours of Dr. Pinkerton have been equally valuable in Germany, and that the whole of the Continent of Europe has derived extensive advantages from pious persons having everywhere united to promote the labours of this Institution? And there are other parts of the world to which I might refer you, which have derived their share of that blessing. If Mr. Moffat were here, he could tell us, as he told us last year, of no small benefits having been conferred on Southern Africa by this Society, in furnishing copies of the Scriptures to a people whose language is spoken along 700 miles of country—a language in which the word of God was never preached or taught before. If we look elsewhere, we shall find similar results. I rejoice to see, in the cabins of those vessels which are now on their way to the River Niger, Arabic Bibles which this Society has furnished to the pious officers in those ships. I rejoice to see such provision made for furthering a religious object, in connection with the most economical and enlightened public expedition to which my memory can revert—for the benefit of Africa, to at least 500 miles up the country. And what may not be expected from the introduction of the Scriptures, among the numerous and active trading-towns of Timbuctoo, and other parts of Africa, by the liberality of this Society?—If we turn to India, we find that, among the idolaters of Hindoostan, there is a most extraordinary attention excited to the English language, and a great desire for our books. The people make efforts to obtain them, not for the sake of the sentiments they impart, but because they have a thirst for the English Language; and they will read with great avidity that Volume, which contains the Message of Divine Mercy, though it threatens the whole fabric of their superstition, and fights against every thought and hope which their superstition has taught them to cherish.—On going further, and looking to China, I am constrained to express my hope, that the Committee will not forget that there is an Island now put into the possession of Great Britain, where a dépôt might be easily established, and where, shortly, a large number of Chinese will settle for the purposes of trade; to all of whom the Agents of this Society must find access, and may do as great a work among them as their Agents are doing in France. I hope that Hong Kong, designed to be an important place for commercial purposes, will be found far more important, as a centre from which may emanate the word of God, so as to extend all along the shores of that large empire.—If I turn to Australia, and to New Zealand, now our colony also, I find that this Society has been, and is, their friend and benefactor, in distributing cheap copies of the word of God where there is a demand for them; and that, in return, Auxiliaries have been formed, and demands created, which did not previously exist, for the Scriptures. I heard with gladness the determination of the Committee to furnish 20,000 copies of the New Testament to that interesting people, to whom the blessings of Christianity have been for some years conveyed by the Church and Wesleyan Missionary Societies; because that grant is made at an important crisis, just as readers have multiplied far beyond the provision made for pastoral instruction;—and these New Testaments will be placed in the hands of every New Zealander that can read.

Wherever we look, we find reason to believe that this Society has been instituted by God, to spread His word among men, to do them good. And if it be a “theft” to take this word and distribute it, it is a theft of which

we have no reason to be ashamed. Perhaps there was some truth in what the Jesuit said, as there is in the statements of most polemical adversaries. But he made at least one mistake. It is true, that a theft was committed; and the thief, like other thieves, would willingly direct the attention of bystanders to honest men, or to the innocent, in hope to escape detection himself. It was the Romish Priesthood who were guilty of committing the theft; not we. To whom was that word given? The Apostles directed their Epistles to the multitude of believers, and the multitude of believers were directed to read them;—and they have read, and it is their duty still to read them. The Apostles declare, that the Scriptures should be put into the hands of the Christian multitude: it is the property of the Christian multitude throughout the whole world. The Romish priesthood stole that gift of God to man, that they might be able to steal many other things beside. But it is to the honour of Protestants—and that honour this Institution has happily shared—that they force the Romish priesthood to restore the stolen property, in order to make them restore many other things beside.

The direct good which I am persuaded this Society has done, and which I believe it is yet destined in the Providence of God to do, is an object so great, that I cannot conceive how any Christian man can so overlook its magnitude, as to turn his attention to those extremely minute and petty distinctions which occupy the minds of many. Let any man who has ordinary benevolence, and who wishes the principles of truth and justice contained in the pages of that blessed Book to prevail in the world—who has felt that his soul was perishing, and that it is the knowledge of Christ Jesus alone that can restore man to happiness here and hereafter,—let him only count up the thousands and tens of thousands who have derived blessings through this Institution, which they could have derived from no other instrumentality; and then let him reconcile it to his conscience, if he can, that for the sake of some party object at home, he chooses to shut himself out from this grand confederation, this blessed association of the good and the pious of every land, and is contented, in this work at least, to do next to nothing. But when I turn my attention from the direct to the indirect good effected by this Society, this also attaches me scarcely less to its principle and its constitution. Whatever aspect it bears, I find reason to venerate and to love it. I admire it, because, by diffusing the Bible through our own land by millions, it makes the Bible the paramount source of Christian opinion. By directing the attention of men to the Bible alone, we lead them, as our Protestant forefathers did, to claim it as a right, and to fulfil it as a duty, that they should peruse and judge of the word of God for themselves. Authoritative interpretations of Scripture, to which men's minds must implicitly bow, seem to me to be a dishonour done to the word of God itself; and for this cause;—there is not, and there never was, any set of men—recognised by Protestants at least—who even set up a claim to infallibility. The Fathers of the Christian Church, who lived when it was in its childhood, and partook of its feebleness; the Reformers of the Christian Church, who showed the vigorous manhood of intellect and of faith—who were nevertheless cradled in Romanism, and could not wholly release themselves from its influence; neither of these ever professed infallibility: nor, since their time, has any other body risen which could establish their claim to set up an authoritative—it must still have been a fallible—interpretation of the word of God. If an

interpreter be fallible, his interpretation may be erroneous: and if I am bound to accept it, I may take error instead of truth. And I know not what can exonerate me from guilt in the sight of my Heavenly Father, if, when He has given me a record of His will, and it appears plain to my judgment, I prefer some authoritative interpretation of man, which may prove erroneous. Therefore I say, that an authoritative interpretation forced on men's minds is a dishonour done to the word of God. And this, the practice of our Society tends to dissipate; not by controversy, which is the worst way, but by encouraging us to make use of, and read, and meditate on the Bible; by putting it into every man's hands, and showing that God has given it for our guide; by acting on the belief that, in all momentous points, God has made His word plain enough for us, and that, where it is obscure, it is His will that His people should not at present understand its purport, but doubt still.

If I look further to the constitution and practice of this Society, I find new reasons why I should admire them both. It may be a very common topic, if I say that I love the Society, because I believe it to be one which tends to promote union and affection. It is an oft-repeated tale; yet it is welcome to my own heart—welcome as the sun which comes every day to chase the darkness and dampness of night. Truths are not the less welcome or important because they are familiar: and again I say, I love this Institution, because, in a day of contention and strife, it tends to promote union and charity. It may be said that the union is hollow. Were it so, I should not therefore cease to love it; because I recollect that the courtesies exchanged between hostile armies have mitigated the ferocities of war: and I rejoice that there are some brief periods, in which those who differ may throw aside their arms, and revive something of the ancient chivalry of that period, when brave knights could fight together one hour, and dine with each other the next. I remember, that when Saul was among the Prophets, he was disarmed of his wrath: and if the lions and wolves of our day could find admission to a Meeting like this, I believe they would be disarmed of some of their fierceness and antipathy, or at least their passions would be suspended; for they would feel they were here in an atmosphere of genuine affection. I believe this Society is calculated to draw together, in this country as well as in others, all those who most absolutely love the Redeemer—those who have the most heartfelt, simple desire to make Him known to their fellow-men, and to serve Him in their own persons;—and therefore I love it. But I do not believe that the union is necessarily hollow. Though there may be some who only for a moment suspend permanent wrath, there are also many who love each other truly and sincerely, with a brotherly affection; and who will love on through all the eventful period of our history here, and throughout that eternity of happiness, to which, under the guidance of God's grace, each of us hopes at last to come. Now, this union in a day of strife is calculated to accomplish most blessed results. I do not advocate a union that should denounce all topics which are controverted among Christians, or all discussion on those topics; let them only be discussed in a Christian spirit, and then the union may be maintained still. I do not require a union which shall compromise principles, or act contrary to them: only I say, see that these principles are Christian principles, and that the habit which flows from them is of a Christian character; and then the union may last. I do love the idea of

union among the people of God ; because I believe that it tends to make them liberal and candid towards each other, in a day when many things tend to exasperate the temper. If that candour and liberality be continued, nothing of an exasperating nature can long be entertained where it enters ; and a union of externals shall be brought about, as well as a union of heart. I see nothing so much calculated to produce external union, as that candour and liberality towards each other, which a union of heart would introduce. Suppose that there were twenty men—and I will take them of various Denominations, laymen and Ministers of Religion, all of them good men—engaged to read and search the Scripture day by day ; the laymen being persons who evinced a vigorous intellect and pertinent sagacity in the common business of life, and in commercial pursuits. Let them come together, for the purpose of reading the Scripture in its original language, with such helps as the best criticism could supply, and freely discussing every passage in which any one took a different view from the others. In the course of that examination of the New Testament, it is my belief that they would find a marvellously small number of passages, in which they differed to any considerable extent. I believe they would find, that, among those passages by which each sustained his separate idea, many would prove to be very obscure, and that much was to be said for those who took the opposite view. And the whole result would be, that they would come to a closer uniformity of sentiment, than could be found among their brethren who had not taken this course. They would all see each other's strength of understanding, and discover each other's honesty of heart ; and they would learn to love each other for the sake of the truths they held in common, and to feel that they were brethren ; and half their differences, which had formerly existed, would, somehow or other, melt into insignificance, and vanish altogether. And why should not this be the case with the whole Church of Christ ? Why *is* it not ? Simply, because they do not examine the Scriptures earnestly and diligently in the same spirit.—I condemn not others in this respect. I feel my own infirmity. We are all prone to have our latent prejudices, which we bring to the examination of the Scriptures.—Now, what might be done in the way that I have supposed, is done in some degree by this Society. It puts the word of God into men's hands, and tells them that is the charter of their spiritual liberty and the channel of the grace of God—the letter of their Heavenly Father, to guide them in their course upwards to Him ; and to read, and love, and learn that lesson, will destroy those discrepancies of opinion and differences of feeling, which previously existed among them.

For these, and similar reasons which suggest themselves to my mind, I feel and account it to be a pleasure and an honour to be permitted to advocate the claims of this Society in every place, (and particularly in the present day,) where such advocacy may be in any degree useful. When this Society is assailed on all hands,—though it is not overthrown, and I trust it never will!—then it becomes a double satisfaction to do all we can to aid and extend its operations throughout the world. But how is this to be done?—By increasing liberality. Why is it that there are such small, meagre, insignificant contributions from the Christian Public to this Society year by year ? and that, while the free contributions of other Societies amount to 100,000*l.*, we can only tell of 30,000*l.* ? How is it that the free contributions of the poor people in the little County of Anglesea so much exceed in

proportion all the other counties in England? Anglesea has contributed in a ratio that would make the contributions of England 100,000/. — while the inhabitants of our more wealthy land only contribute in a ratio to make it 30,000/.! One cause, I fear, of this deficiency is, that we do not take the pains to support this Society, which we do to support other Societies. Let me ask the Clergymen and Ministers here, whether, while other objects are frequently brought before their people, and their people find an interest excited in their minds month after month in those objects—I ask them, whether their congregations ever learn from their lips the immense importance attached to this Institution? Do we preach annually for the Bible Society to our Congregations? Do we tell them annually, if we cannot do it oftener, how great a debt of gratitude the benighted parts of the earth owe to this Institution? Do we set before them, or set before our own minds, the frightful gap that would take place in the fields of Missionary labour, if this Society were to perish? Oh, let us put an end to our discreditable neglect in this matter; and undertake to raise the income of the Society, by Annual Sermons in its behalf! I am certain that our Congregations would respond to the call, and show their anxiety to maintain in full power one of the noblest Institutions, that was ever confided to the vigour and intellect of man.

In drawing to a conclusion an address too much lengthened, I must advert also to that topic so often insisted on, that we may do more by our heart-felt prayers for the progress of this cause, than by any other means. Let us therefore earnestly pray the Lord to bless it. His blessing will be vouchsafed in answer to our prayers: and their influence will solemnise our minds, chasten our zeal, and make us wish to serve this Society for the sake of serving our Redeemer. Prayer takes away all irritating and party feeling; and we have good reason to trust the promise that the Almighty listens to such intercessory prayer, when we ask Him to prosper the progress of His word, and to continue to His servants who conduct this Society the same humble, serious, and affectionate spirit which He has in His mercy imparted to them already. Thus shall we see the Institution outliving all the storms and events to which several speakers have alluded; and going on still, in dependence on His grace, as a part of the great movement which is to hasten on the coming of our Redeemer's Kingdom, and the evangelization of the world.

REV. MR. ALDIS.—My Lords, Ladies, and Gentlemen,—I am very glad that the proposing of this Resolution fell into the hands of the Rev. Gentleman who has just addressed you; as he has been able to discharge that duty in a manner to which I must have felt myself unequal. To assist in a Local Association, to watch and endeavour to encourage the silent visitor of the Society, is my province; knowing that the “ stillest streams oft water fairest meadows,” and that “ the bird that flutters least is longest on the wing.” Indeed, the principles on which the British and Foreign Bible Society is conducted are so well and so generally known and understood, and so heartily loved, that they need not from me any explanation or defence: and, until these principles shall be immolated on the altars of intolerance or caprice, or consumed in the fires of party prejudice and strife, a Society to which they belong must ever, as it commands our judgment, have the strongest claim on our duty and our hearts. I never can help remembering, that as there must

be great difference of opinions among men, it is futile to expect the ascendancy of my own. All mutual compacts require mutual concession. Were it not so, it would be necessary that there should be as many Societies as there are opinions on the earth: and I feel, that so long as nothing more is required of me than to maintain the original compact, I have no reason to complain.

The claims of this Society, I can truly say, demand what little energies I may be able to put forth, and all the sympathies of my heart. It has long been the bond and the home of all good men, who would otherwise have been disunited. It has been the broad channel, in which have been collected all the individual streams of private and domestic and national benevolence, to transform the deserts, through which it flows, into fertile meadows;—it has given hope to the despairing, strength to the feeble, comfort to the wretched, health to the diseased, and life to the dead;—and to abandon such a Society now, would be an act of unkindness to humanity, and of ingratitude to Him who has conferred on us the honour of engaging in it; and to retire from a post, not only sanctioned by His authority, but prospered by His blessing.

DR. PARKER, Medical Missionary to China, from America.—My Lord, —It is with no ordinary emotions that I appear before you. When, seven years since, I bade, as I supposed, a long farewell to my native home, there was not the remotest expectation in my mind that I should ever again meet a Christian assembly in a Christian land. But, in the providence of God, I have lately been permitted to revisit my native country; in my voyage from whence, as I approached these Christian shores, often did the fervent desire of my heart rise to God, that if permitted, on any occasion like the present, to lift up my voice in behalf of the Heathen, I might do it in such a manner as that the Heathen, either now or hereafter, should have no reason to reproach me. But little did I expect that the very first occasion on which these desires should be gratified, would be the present important meeting. —I expected to have met with a dear friend and fellow-labourer here, Mr. Cookman, with whom I was permitted to co-operate, on a like occasion, on the other side the Atlantic, and from whom I parted with the fond hope of meeting him this day. But I fear that those waves which were to me the highway of the nations, have been to him a watery grave; and that his most valuable labours have been brought to an untimely close, by the wreck of that vessel, about whose fate the public mind is at present so painfully excited. Oh that my lamented friend and fellow-labourer could have stood in my place on this occasion! but we fear that his voice will never again be heard in the land of the living. And by this, and other providences, we are admonished to improve every opportunity that the Lord puts in our way, so as to fulfil the great object for which life is given to us.

I was permitted, a short time since, on the other side of the world, to unite with one of your Agents, in the formation of a similar Society in China—a humble Auxiliary to yours. My beloved Brother from France has bespoken the co-operation of this Society in behalf of France; and I most earnestly bespeak the same on behalf of the millions in China. There is no country in the world to which the efforts of this Society are so peculiarly adapted as China. There is nothing there that deserves the name of a deliberative assembly; there is no public occasion on which they could be made aware of the principles on which we have met this day in this Hall. If the Official

Government has communications to make to the people of that country, they must be made through the medium of the press. During the recent struggle, the correspondence between the Officers of the Chinese Empire and the British was exhibited, in the form of an edict, in front of the Functionary's office; but it was presently stereotyped, and hundreds and thousands were circulated in the course of a few hours. Now, China comprises a population of about 360,000,000; and oh, when the word of God shall be circulated for the benefit of a population of such an immense amount, what glorious effects may not be expected!—Recently, before leaving China, I heard that the supply of Bibles in the Chinese language was nearly exhausted; and if we do not look to this Society, to whom can we look, to grant the requisite supply?—Allusion has been made to the Providence which has put into the power of this Christian country an island in the Chinese Seas. To that island many of the inhabitants of China will naturally flock, in the prosecution of their commercial transactions; and under the protection of our authority in the island of Hong Kong, the Chinese can receive and possess the Book which contains the word of God, without feeling that it is a dear book to them—a Book which may cost them their lives. And there is now the best reason for hoping that the time is come, when that blessed word will make its way to the whole empire of China.

Allusions have been made to the principles of the British and Foreign Bible Society. I would only say, Let that tongue cleave to the roof of its mouth, and let that right-hand forget its cunning, which would dare to do or to say any thing to destroy the unity and the harmony of the Bible Society. This is a Society whose peculiar province it is to unite; and it is receiving, and will continue to receive, the blessing and the support of Almighty God, till the whole world shall have been replenished with an abundant supply of that Book, which contains His word. The surgeon, with his needle, may open the physically blind eye; or he may heal, by his art, the bodily wound; but there is nothing but the sword of the Spirit, which is the word of God, that can save the soul. I earnestly hope, then, that there will be an increased liberality exercised in the service of this Society, and that there will be no lack of means, or want of co-operation, in promoting its beneficent object. And oh, may I never see the day, when China, my adopted country, shall be forgotten, in the sympathies of the British and Foreign Bible Society!

REV. DAVID CARGILL, Wesleyan Missionary, from the Feejee Islands. —My Lord,—I can fully sympathize with the feelings expressed by the last speaker, in the introductory part of his address; for, after an absence of nine years, I too am again permitted to stand before an assembly of my countrymen, with mingled emotions of pleasure and pain;—of pain, occasioned by reflecting on the ravages committed by the rough hand of the last enemy; and of pleasure, because I am again favoured with an opportunity of uniting with my countrymen and fellow-Christians in advocating the cause of a ruined world.—I must not forget, that I have to thank the Bible Society for a very liberal grant of paper, to aid in the printing of the word of God in the Feejee Islands. In the name of the resident Missionaries there, and of the Converts to Christianity in that once dark and degraded portion of the world, I beg to thank the Society for their very liberal and useful grant.—In introducing the Gospel of our Blessed Lord and Saviour into such a place

as Feejee, you will easily imagine that the bearers of the message of Everlasting Life must have had many difficulties to contend with. They found the Feejees environed in the strongholds of superstition, and under the dominion of the prince of this world. The Missionaries went forth, with the Gospel in their hand, the battering-ram of Truth; and they have made a few breaches in that wall of superstition. And I am sure you will all join with me in praying, that we may soon be strong enough entirely to batter down those walls which yet hold out; and that we may be able to say to every individual, "Behold the Lamb of God, which taketh away the sin of the world!"—A valued countryman of mine, a North-Briton, has this day spoken, in his quotation from a Scotch Poet, of the feelings of a mother when her infant is smiling upon her knee. While he was doing so, I was reminded of a circumstance which occurred some years ago, in the Feejee Islands. A chief with whom I was intimate, and who had been very kind to me, wished to have a female to nurse an infant of his, that the mother of it, his principal wife, might be able to walk about, and do as she pleased. He found a woman, in one of the lower ranks of Feejeean society, who was the mother of a very young infant, which he commanded her to abandon, and to go and nurse his child. She appealed to his love to his own child, and reminded him of her love to her infant; and entreating with the greatest respect, she said, "I have a sucking child: if I abandon it, to suckle yours, my child will die." The haughty chieftain did not choose to have his feelings appealed to: seizing her infant, he dashed it into the river, to be devoured by sharks; and then commanded the bereaved mother to go and give nourishment to his infant.—The females of the lower orders there are always treated with the greatest disrespect and cruelty; and frequently beaten with clubs by their despotic lords, for the smallest offences, and sometimes in mere caprice. When a chief of high rank becomes an inhabitant of the world of spirits, one or more of his wives are strangled, in order that they may follow him, and be his companions there. In October 1830, Bootvar, the father of the present king of one of the islands, died; and two beautiful young females were strangled, and buried with him, to be his companions; nor had we sufficient influence to dissuade them from this cruelty. We saw the bodies of the two youthful females, stretched, one on either side of the departed chief, that they might go as his companions to the world of spirits.—Nor do the women there think such a custom at all unbecoming. There was one who went to her brother, and said, "Have love to me: my husband has taken a journey, and I wish to accompany him." "Very good," he said; "go bathe and dress yourself." She did so; and having perfumed herself with sandal-wood, she lay down on a mat, and gave herself up a willing victim. The cord was then placed round her neck; and five or six men, one of whom was her own brother, pulled the murderous instrument till she ceased to breathe.—On another occasion, a chief died, and seven females were slaughtered to be his companions; one of whom was his own daughter, an interesting girl. She pleaded hard for life; and struggled, that the murderous cord might not be put about her neck: but all in vain. Though in other circumstances they would have risked their own lives to save hers, yet on this occasion her cries and her tears were in vain.

But under the numerous difficulties which the Missionaries have had to encounter there, the Divine Blessing has attended their efforts; and, by the

simple preaching of Jesus, they have been successful in persuading many to embrace the Christian Religion. At this moment, 554 persons are accredited members of our Society there, and about 1000 children are receiving instruction in the schools. Portions of the word of God, at first written, but now printed, are put into their hands: they are taught the knowledge of God, the nature and condition of man, the doctrine of the Atonement, and the way to obtain reconciliation with God. And they are truly thankful that the Christians of Britain have had such love to them, as to send them Missionaries, and to send them the Gospel; and they are urgent to have more Missionaries among them, and to possess Bibles for themselves. They have often put a question to me, with which I have been sensibly affected:—"Why did not Christians in Britain think of us formerly, and send Bibles to us before? Has Britain only just been christianized? Why did not your fathers and your mothers give up their sons and daughters formerly, that they might come and teach us?" I have more than once, on such occasions, seen the tears glisten in their eyes, and heard them say, "I am truly thankful that I have lived in this generation, however: for had I lived in an earlier age, I should not have heard of the love of God to sinners."

Allow me to depart from the Feejee Islands, and to direct your attention to the Tongo group.—One morning, a canoe was seen approaching the shores of one of the islands; and the inhabitants were thrown into considerable trepidation and alarm, hearing that it was manned by warriors, and that they intended to make war upon them and kill them. When the canoe arrived, it was found that they were professing Christians, in quest of the word of God: they had sailed on the open Pacific, in a very frail-built canoe, from an island 300 miles distant, to possess themselves of a portion of the word of God! And this will be the more interesting, when I inform you, that, several months previous to their visit to that island, others of their countrymen had sailed from their native shores for a similar purpose; and they, having long waited for the return of their countrymen, concluded that they were lost at sea, or gone to some other island: yet so great was their desire to obtain a portion of the word of God, that they too undertook the voyage. On their arrival, we put them in possession of a part of the word of God which they needed.—I would mention another circumstance, in relation to a young man of great simplicity of heart and soundness of judgment. He was a native of the Island of Ono. More than 200 of his countrymen professed the Christian Religion, and a Christian Native had been sent to instruct them in the meaning and the importance of the word of God; but so great was his desire to see the English Missionaries, that he took a journey to Locombo, 200 miles distant. His fellow-voyagers were Heathens. During the voyage, a bird, supposed to be a deity, alighted on the deck of the canoe. The Heathen prostrated themselves in homage before the sacred bird. The young man smiled, and said, "Why do you prostrate yourselves before that? It is only a bird; not a God." "How do you know that?" they said. "The Missionaries from Britain," said he, "have brought the Sacred Book; and from that book I know that this is but a bird, and that there is one only God. Now, if this be a bird only, I have power to kill it; but if it be a God, he will have power to save himself." Hereupon he killed it, and roasted it, and ate it: and he said to them, "Now, you see this was not a God. Let me entreat you then to leave off worshipping such gods, and to worship the true God." They looked at him with great fear, supposing he would suddenly

have died: but, to their amazement, the young Christian lived!—On his arrival at the island, he applied himself, vigorously and attentively, to reading the portion of the word of God which was already prepared, both in manuscript and in print; and he is now returned, as a Native Teacher, to proclaim to his countrymen the great tidings of Salvation.

The translation of the word of God is in progress among them. The Four Gospels, portions of Genesis and Exodus, the Epistles of St. John, and of St. Paul to Timothy, have been translated into the natural tongue of the Feejees. They are translated from the Original Greek; and the translators have compared them with the Vulgate—paying, at the same time, respect and deference to our own excellent translation, and to other Versions. A printing-press has been sent out, and is in active operation. Several elementary school-books have been printed; and, with your permission, My Lord, I will now present a copy of St. Mark, translated into the Feejean language, and printed at the press of that country.

I will mention one circumstance more, illustrative of the friendly disposition of those who are still professed Heathen there, and who have not yet yielded themselves to the service of Almighty God.—When I was about to take leave of the Feejee Islands, the king of that district where I was, feeling interested in a person who had been residing under his protection a considerable length of time, manifested great concern at my departure. One morning he sent his principal speaker, who might be called his Prime-minister. As they are very particular about the rules of etiquette, he came in a very formal, respectful way, and seated himself before me; and placing these three reeds, which I now hold in my hand, before me, he clapped his hands, and said, “I have been commanded by the king to visit you, and to present you these, to show the king’s mind towards you, and those connected with you.” Then taking up one of the reeds, he said, “This is given, in order to intimate to you that the king is convinced that many of the customs of the Feejeeans are bad; and it is his resolution to abandon those customs.” Taking up the second reed, he said, “This is to intimate to you, that the king is convinced that it is bad to kill white men, and to take their property; and it is the resolution of the king to prevent it in future.” Taking up the third reed, he said, “This is to intimate to you, that the king is of opinion that the chiefs of vessels trading to Feejee have not loving minds: he believes that they bring bad and small articles of trade to sell to him and his people, and they expect large and good articles in exchange. The king is of opinion, at the same time, that the Missionaries, and those connected with them, are men of loving minds; and that they have brought good articles, and that they trade on fair and equal terms; and it is his intention not to continue to trade with the chiefs of vessels, but to trade with you, the Missionaries.”—I mention this, because it is strikingly and pleasingly indicative of the change which has been effected, even on the minds of those who are not yet brought over to Christianity.

REV. ROBERT DALY, Rector of Powerscourt.—At this late hour, and after what we have heard, I shall say but a very few words on the subject of the Resolution. But I am anxious to offer to the Noble Chairman, and to this Society, the grateful thanks of my poor countrymen who speak the native Irish tongue, for the blessings they have received from this Society, in having the Scriptures printed in that language, and put into their hands.

We have heard with feelings of delight, to-day, the expressions of gratitude from other countries—from France, from America, from the East and West Indies, and, in short, from the whole world—for the operations of this Society: and I desire heartily to express my gratitude to her, that she has not forgotten the poor Irish, but has given them to read and to hear, in their own tongue in which they were born, the wonderful works of God. And I am happy to say that the gift has not been thrown away; but God has prospered His word in that thing whereto He has sent it. I will venture to add, that, through the circulation of the Scriptures in the Irish language, there are greater effects produced against the great evil which threatens Ireland—that is, Popery—than by any other means. And, while we have tried all other means that can be employed against that heresy—such as, controversy, and various other efforts of that sort,—I will repeat, that the simple, silent, quiet reading of the Scriptures, by the poor people, in the Irish language—this simple means has brought out from the trammels of superstition, from the ignorance and vices of Popery, more converts than any other instrument at work in Ireland; it has detached from the errors of that faith more of my countrymen than could have been detached by any other means. In one county alone, I could show hundreds who have by this means been brought out of the darkness of Popery; and I could show you, where five years ago there was not a single Protestant congregation, three or four hundred who are now worshipping the Lord, and reading His word in their own tongue;—for which they are indebted to the British and Foreign Bible Society. Well has it been said, and fully my heart goes with it, that no Mission can succeed without the Bible; and equally true is it, that no Society can go on well without the assistance of the Bible Society. In Ireland, the principal foundation of all the hopes we have for our country, is through the medium of the Bible: and our greatest grief is, that any movement should be made by any party, which would tend to keep the Bible from the poor Irish.—It has been well observed by a Reverend Gentleman, that the Bible and Popery cannot exist together; and I am myself able to bear testimony to the truth of the observation; for I never remember a single instance of an intelligent adult, who set about reading the Bible, and remained in the trammels of Popery. And we know the artifices of the **Roman** priesthood in this respect; for they forbid the reading of the Scriptures, and talk of an authorised interpretation of the Bible. They know, that if they allow the poor Irish to read the Scripture in their own language, they may talk of authorised interpretations if they please,—but poor Paddy will interpret it for himself. I recollect being amazed at a sentiment of Dr. Wiseman's, that the reading of the Bible never converted a Roman Catholic! But the wonder was soon cleared up; for he added, that a man ceased to be a Roman Catholic when he went to the Bible. And many poor men have ceased to be Roman Catholics; for they go to the Bible to look for their creed, before they know what it will do for them; but in a little time they find it to be too mighty for their creed and their priests; and then, in the midst of opposition, they have come forth with their lives in their hands, and professed the truth as it is in Jesus.

Before I sit down, there is one thing to which I would for a moment refer. There is a course which has never yet been tried in Ireland, but which I hope I shall some day see adopted; namely, the admirable system of colporteurs, which is attended with so much success abroad. I do not know any

thing so likely to do good in Ireland. But the men who should be chosen for such an office, must be men who will take their lives in their hands. They must go and visit from house to house, and from village to village. We cannot expect our benighted countrymen to make the movement toward the Bible; and therefore we must endeavour more and more to bring the Bible into contact with them. You must give us men who will do the work of the Lord with zeal; and not count their lives dear unto themselves, so that they may finish their course with joy.—For what has hitherto been done for the circulation of the Bible amongst my fellow-countrymen, they are almost entirely indebted to the British and Foreign Bible Society. And I have to say, in gratitude, that we have only to write to our friend Mr. Brandram, its excellent Secretary, for a supply, when we stand in need of it, and we get that “dear Book;” and we have it in the only way which suits an Irishman—without money and without price. We give no account of our sales, for we sell them for nought: and all we can do, is, to render our thanks for what the Society has done.

And now, in conclusion, I would say to this Society, The Lord bless thee and keep thee; the Lord lift up the light of His countenance upon thee; the Lord make His face to shine upon thee; and give thee the greatest of all blessings—the blessing of peace!

THE DEAN OF SALISBURY briefly proposed the thanks of the Meeting to the Noble Chairman; which was seconded by the

EARL OF RODEN.—My Lord,—I have to apologize to your Lordship, and to this Meeting, for appearing at so very late an hour, to unite with you in the celebration of this Anniversary; but I can assure you, that nothing but most particular business prevented me from appearing here earlier; and attending the whole Meeting. Yet even at this late hour, as President of the Hibernian Bible Society, I could not resist the temptation placed before me, of joining with my Reverend Friend who has lately addressed you, in expressing to the Managers of the British and Foreign Bible Society the sincerest gratitude, for the favours which our countrymen have experienced from them; and for the ample means which they have gratuitously afforded, of distributing among our people, of all classes and all Denominations, that blessed Word of Life, which is able to make wise unto salvation, through faith in Christ Jesus.

My Lord, it is now a long time since I first had the pleasure of addressing a Meeting of the British and Foreign Bible Society; but I can venture to say, that the years which have passed away since then—I believe now nearly twenty years—have only tended to convince me more and more of the importance and value of an Institution, which unites together all classes and denominations of persons in the great and glorious work of disseminating the Scriptures of Truth, far and wide, in many languages. It gives me pleasure that I can come to a Meeting like the present, and here unite with my Dissenting Brethren, with my Brethren of the Scotch Church, and with my Brethren from various Churches throughout the earth,—unite with them, heart and hand, in distributing a Book which holds forth our Blessed Lord Jesus Christ as the foundation of all our hopes. I do think it a very high privilege to be permitted to take any part, however humble, in a work like this.—It would ill become me to take up your time by going into any

length; but when I look at a Meeting like the present, I feel that I should have been guilty of a great dereliction of duty, if I had not come forward, even thus late, to express to our Noble Chairman my respects for the services he has rendered to the Society, and my gratitude for the services which the Society has rendered to my own fellow-countrymen.

LORD BEXLEY.—Ladies and Gentlemen,—I need not assure you how much I feel honoured by the manner in which you have acknowledged my humble services. I thank the Gentlemen for what they have expressed; and I will only observe, that there never was a time when the upholding of this Institution was more necessary and more important—not to this country only, but to mankind at large,—as the great instrument in the hands of God for conveying the Word of Truth throughout the world.

REMITTANCES RECEIVED IN APRIL.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Aberystwith.....	150 0 0		Donld.....	25 0 0	
Abergavenny.....	10 3 0	6 1 0	Peterborough.....	80 0 0	
Battersea.....	..	1 11 2	Portsmouth Dock-yard.....	5 10 0	5 10 0
Bedford, Ladies' Association.....	..	6 10 0	Richmond (Surrey).....	6 11 0	
Beverley.....	..	6 7 1	Shefford.....	..	3 17 4
Ladies' Association.....	10 10 0		Stockton.....	..	63 18 3
Birmingham, Ladies' Branch.....	50 0 0		Stoke Newington.....	55 1 6	
Bloomsbury, Queen Sq. Assoc.....	5 0 0	5 0 0	Sussex, East.....	..	100 0 0
Burton-on-Trent.....	10 1 4	2 12 0	Thirsk.....	..	43 0 0
Cardiff.....	30 0 0	10 0 9	Thornbury.....	..	12 5 0
Ladies' Association.....	15 7 9		Thrapstone.....	25 0 0	12 6 0
Chelmsford and West-Essex.....	..	7 8 0	Tiverton.....	70 0 0	8 0 0
Chelsea.....	..	9 12 0	Tring and Berkhamstead.....	..	6 0 0
Chobham.....	..	1 19 2	Walsall.....	..	26 8 6
Clydach.....	..	5 0 0	Wandsworth.....	..	3 6 4
Devon and Exeter.....	..	50 0 0	Watlington.....	..	5 5 0
Dorking.....	..	13 11 8	Weichpool.....	..	1 12 2
Faversham.....	..	10 0 0	Ladies' Association.....	5 0 0	
Gornal.....	..	64 0 0	Wicklow.....	10 0 0	
Hadley, Barnet, &c.....	..	0 18 0	Wight, Isle of.....	..	0 13 9
Halfax (Yorkshire).....	42 0 0	25 0 0			
Hereford.....	..	76 16 0			
Leicester.....	..	60 0 0			
Ladies' Branch.....	2 0 0				
Loughborough ditto.....	11 0 0				
Liverpool.....	..	300 0 0			
Llandisll.....	25 0 0				
Llandovery.....	5 0 0	35 5 7			
Mothvey Association.....	2 1 0				
Loughor.....	..	9 5 4			
Man, Isle of, Douglas Ladies' Association.....	30 0 0				
Mansfield.....	..	10 0 0			
Milborne Port, &c.....	20 0 0				
Mold.....	27 10 0	25 17 9			
Newport (Pembrokeshire).....	33 0 0	15 0 0			
Nottingham.....	..	50 6 11			
Dulwell Association.....	6 0 0				
Graveley ditto.....	6 0 0				

DONATIONS OF TEN POUNDS & UPWARDS.

Bevan, R.C.L. Esq., Upper Harley Street, 100 0 0
Bisshop, Mrs., Staveley..... (add.) 100 0 0
Gibbons, J.P. Esq., Mornington Crescent, 10 10 0
Jones, Captain, Muscerabad..... 10 10 0
Jones, Mrs., ditto..... 10 10 0
Jones, Miss Mary Ann, ditto..... 10 10 0
Jones, Miss Elizabeth, ditto..... 10 10 0
Jones, Mr. Nathaniel, ditto..... 10 10 0
Moorsom, Miss E. S., Birmingham..... 10 10 0
Schrapnell, Miss, Byfleet, Surrey..... 20 0 0
Wilson, Mrs. Broadley, Clapham... (add.) 31 10 0

LEGACIES OF TEN POUNDS AND UPWARDS.

Harding, Miss M. L., late of Bourton, Dorset..... (less duty and charges) 80 0 0
Penson, W. Esq. late of Oswestry, (less duty) 200 0 0

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from p. 205 of No. 24.

	CONNECTED WITH
CHUDLEIGH LADIES' Association	Exeter Auxiliary.
CLEVEDON, &c..ditto.....ditto.....	Bristol ditto.
NAILSEA, &c...ditto.....ditto.....	
MORVAL	Liskeard Branch.
ST. NEOT'S.....ditto.....ditto.....	
TREWIDLAND.....ditto.....ditto.....	Lostwithiel ditto.
ST. SAMPSON'S ditto.....ditto.....	
DRAYCOTT Association.....	Derby Auxiliary.
NORTH-EAST ditto	Nottingham Ladies' Branch.
IPPLEPEN ditto.....	Newton Abbott Branch.

From the Twenty-ninth Annual Report of the Southwark Auxiliary.

It will appear, by the financial statement, that your Auxiliary has fallen short of the contributions sent last year to the Parent Society: but then it must not be forgotten, that the great surplus in the amount of that year, over the contributions of that just closed, was the result of extraordinary exertions made on the part of the friends of the Bible in Southwark generally, to meet an emergency of great importance to the public good. The sum raised during the past year more than equals the average amount of former occasions; being 1784*l.* 19*s.* 9*d.*; of which 317*l.* 16*s.* 1*d.* have been paid into the Special Fund, and 1343*l.* 0*s.* 9*d.* for the general purposes of the Parent Society. The whole amount contributed by your Auxiliary since its commencement, is 43,388*l.* 13*s.* 1*d.* During the past year, there have been supplied to the poor, 3000 Bibles and 2500 Testaments; making the total of 55,865 Bibles, and 32,921 Testaments.

This is what your Auxiliary has done. It may appear considerable; and your Committee have, indeed, reason to bless God that He has kept alive so long the flame of Bible zeal in the Borough of Southwark, and enabled its Society to maintain high ground, as compared with other Auxiliaries: but when they measure the deeds of their Society, not by what others do, but by what God requires (which is the right mode of measurement), and then consider that this sum, which looks so large, is the collective offering of the Auxiliary with its twelve Associations—embracing a population of, perhaps, nearly a quarter-of-a-million of souls—they blush to think that your Society has done so little—so little in the cause of perishing man—so little in the cause of that Saviour who “gave Himself up for us”! They would therefore entreat you to do more. Work *now*, they would say; for *now* your energies are particularly needed. There is no oft-repeated statement more true, and more worthy of serious attention, than that the present times are characterized by a movement of evil, most formidable in the aspect that it bears upon the general state of society. The Christian ought to look to this; and to see by what means, under God, he may check the spreading evil. You feel, you are sure, that the only opposing influence that can be successful in stemming the strong tide of infidel and corrupt principles of various sorts that is now pouring on our land, is the moral force of

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truth presented in that word which your Society is circulating. That word, then, you must now circulate with a twofold activity.

From James Irvine, Esq., Secretary to the Sunday-School Society for Ireland.

16, Upper Sackville Street, Dublin, 21st May, 1841.

WE have to regret, that, owing to a diminution of our funds during the last year, we were unable to make larger purchases of books from your Society. This reduction also obliges us again to appeal to the friendship and liberality of the British and Foreign Bible Society for another supply, which we have endeavoured to keep within as narrow bounds as possible.

Our Committee would, therefore, earnestly solicit the following grant, which you will find to be somewhat less than that of last year:—*

500 Nonpareil Bibles, Marginal References.
2000 Ruby Bibles, 24mo. sheep.
21,000 Minion Testaments, sheep.
500 Testaments, Pica 8vo.

During the past year—1840—our issues amounted to upward of 28,000 Bibles and Testaments, exclusive of a large number of portions of Scripture, Spelling Books, &c.: and the number of schools applying for aid has been greater than during the preceding year.

On 1st of January last there were in connexion with our Society 3028 schools, containing 230,679 scholars and 21,668 gratuitous Teachers. Of the scholars, 136,672 were reading in the Bible or Testament, and 47,671 were adults: about one-half of the number of scholars were not attending daily schools. Such was the position of our Society on making up our Returns on the 1st of January last; showing an increase, during the past year, of 21 schools, and 3288 scholars.

Having repeatedly addressed you at length on former occasions, I am unwilling to trespass on your own and the Committee's time, by entering into details as to the circumstances of this unhappy country; but I believe that Christians are agreed, that the best and only hope for the improvement of its inhabitants, in a political and religious point of view, is to bring them under the influence of that blessed book, to disseminate which is the glorious object of your Society.

We are always anxious and happy to acknowledge the important advantage derived to this Society by the cordial assistance uniformly afforded by the annual grants from your Committee; without which, the usefulness of our Schools would be materially injured, and our own operations lamentably circumscribed. Your Committee will rejoice to learn that we have been thus enabled to distribute, in an efficient manner, a large number of Bibles and Testaments, many of which, we have no doubt, have found their way into the habitations of the poor, who would otherwise have been, probably, destitute of them. We have thought it right, under the circumstances of this country, to allow the Bibles and Testaments used in the schools to be brought home by the children into the houses of their parents.

The experience of the past year has also shown the desire of the Roman-Catholic population to read and understand the Scriptures: many of them have attended the schools, notwithstanding the opposition and intimidation of their clergy, and have also purchased Bibles for themselves.

* These supplies have been granted.

FROM THE APPENDIX TO MR. IRVINE'S LETTER.

In some of the families into which the word of God was thus introduced, there was not a single syllable of the Sacred Scriptures previously; and of course they must have been in a lamentable state of moral degradation. There seems, however, to be a growing desire for religious instruction. This is evinced by the two following facts:—One is, that many of the children, although very poor, contrived to obtain the Bibles with *Marginal References*; and the other is, that the school was regularly attended by several married persons, some of whom are forty or fifty years of age.

I have to report, that of five or six Roman-Catholic families, eleven of their children have regularly attended the school, and have exhibited the most marked desire to seek after wisdom, and search after understanding. Some of them did not know a single letter when they came to this school, but they can now read pretty accurately.

The MEMORIAL of the "Society for Promoting the Education of the Poor of Ireland."

SHEWETH—That the Charitable Institution on behalf of which the present application is made, was originally established by subscriptions from benevolent individuals, for the furtherance of the useful objects for which it was instituted. It afterwards received Parliamentary Aid for several years, which has latterly been withdrawn.

The funds of the Institution are now chiefly expended in publishing cheap moral and instructive books, for the use of the Poorer Classes; in making grants of school-requisites to Schools for the benefit of the Children of the Poor throughout the country; and affording instruction in the improved methods of teaching, gratuitously, to Teachers, who undertake to instruct Youth at very reduced rates.

That your Memorialists, amongst the several books &c. printed and published by the Society for the use of the Poorer Classes, have Testaments; but your Memorialists have not any Bibles;—and the Rules of the Society requiring the unmutilated word of God to be read by all in their schools, who have attained a suitable proficiency in reading, your Memorialists, on the part of the Kildare-Place Society, as a charitable institution, make this application to the British and Foreign Bible Society, for a Grant of Bibles* to be given to Schools for the Poorer Classes only.

Signed by order, and on behalf of the Society,

Education Society House,
Kildare Place, May 1841.

J. D. JACKSON,	} Hon.
H. M. 2d Sergeant for Ireland,	
M. B. RUTHERFORD,	

Secretaries.

FROM THE REPORT OF THE ABOVE SOCIETY.

THE Number of Schools assisted from your funds, within the year, is 395; in which are included 20 new Schools. And the Number of Schools inspected has been 354; of which, 110 are situated in the Province of Ulster, 139 in Leinster, 4 in Connaught, and 101 in Munster.

From the Twenty-Second Report of the Bombay Auxiliary.

THE Committee of the Bombay Auxiliary Bible Society, in meeting with their constituents on this occasion, are happy to have it in their power to state, that its operations during the past year have been more varied and extensive than during any former period of a similar length. They attribute this happy result principally to the circumstances, that they have been led to hold monthly meetings for deliberation respecting its affairs, and devising the means of embracing such opportunities of

* 500 Bibles have been granted.

usefulness as might be presented ;—that they have been able, through the liberality of the Parent Society, to establish a distinct commodious depository, which prominently invites the attention of the public, and to command the undivided services of an Assistant Secretary, who is there in constant attendance during the usual hours of business ;—that they have received directly from the Parent Society, and, on its account, from the Calcutta Auxiliary, large supplies of the Scriptures in different languages, to meet demands which have been long most seriously felt by the friends of the Institution in this place ;—that the number of persons interested in the circulation of the word of God, throughout the length and breadth of the land, and in the adjoining countries, the means of communication with which are now comparatively easy, is gradually on the increase ;—and, that extensive journeys have been undertaken, for the preaching of the Gospel, and the distribution of Tracts and Books, by several of the Missionaries of this Presidency. The position of Bombay, in reference to the different provinces of India and other countries of Asia, the advantage of which is clearly seen by the Parent Society and many of its friends in this country, and the extensive mercantile and general intercourse which is maintained with it, encourage the hope that it will prove a centre from which the light of heavenly truth may be most extensively diffused. The Members of the Committee pray that they may become more and more conscious of the responsibility which is imposed upon them, in reference to its interests as connected with the cause of the Bible.

EXTRACT OF A LETTER FROM THE REV. DR. WILSON.

" During the journey, we witnessed some remarkable effects of former circulations of portions of the Bible and Religious Tracts in the north of Gujarát. We found at the very extremity of the province, never before visited by a Missionary, several individuals who, principally through this instrumentality, have been led to assume a particular form of professional Christianity. The circumstances of their case, and our intercourse with them, I thus described in a Letter to a friend in Bombay, written at the time that they were brought to our notice.

" On the morning of the 12th of April, we met three Natives at Dr. Robson's door, who said that they had been going about the camp in search of us, in consequence of the report of my having preached in the town of Dísá. To my inquiry, ' Who are you ? ' they readily and emphatically answered, ' We are Christians.' We immediately repaired with them to the bungalow in which we were holding our meetings ; and I conversed with them, and addressed them respecting the interests of their immortal souls. The individual who took the lead in the conference with me, stated, That he is a *Bhagat*, devoted to the service of Christ ; that his name is Narottam Ládhá, and that his class is that of the Lowáná ;—one of his companions, That he is a disciple of N., named D. D., and of the Khatrí class ;—and the other, That he is a Jaina Mehta, named N. D., and an inquirer into the doctrines of Christianity, of the truth of which he is thoroughly convinced. N. remarked, that he teaches Christianity to those who listen to him, and receives the support which they voluntarily afford. His knowledge, he said, he had received from books, and from conversation with a native convert from Bengal, named K. R. His profession of Christianity he had assumed ; and his attempts to propagate Christianity he had commenced and carried on without any consultation with Europeans. He had seen the Bishop of Bombay, however, and Mr. Fletcher, on the occasion of their visit to Dísá, last year ; and he is acquainted with Mr. Pemberton, the Chaplain, whose Services in the Church he sometimes attends ; with a partial knowledge of what is said, though he himself is unable to converse in English. I found, on examination, that he is well acquainted with the principal facts recorded in the New Testament. His views of the offices of the Persons of the Holy Trinity appeared, in the first instance, to be obscure ; but, after I had delivered an exposition to him on the subject, I perceived that they were more extensive and correct than I had supposed. He distinctly ascribed the origination of human redemption

to the Father; its accomplishment, to the work and merit of the Son; and its application, to the agency of the Spirit, of whose various operations he spoke in a manner strictly consistent with the divine testimony. Both Mr. Mitchell and myself felt the greatest interest in him and his friends; and we invited him to return to us, at the conclusion of English Worship in the camp."

From the Rev. Thomas Dove.

Sierra Leone, Western Africa, March 31, 1841.

I BEG most respectfully to inclose you a Bill of Exchange drawn on the Treasurers of the Wesleyan Missionary Society, amounting to the sum of 76*l.* 9*s.* 2*d.*; being the income of the Sierra-Leone Auxiliary Bible Society, from July 7, 1840, to the 29th of January, 1841. The above sum has been raised from the sale of Bibles and Testaments, and Annual Subscriptions, including also the sum of 10*l.* 6*s.* 4*d.* collected at a Public Meeting held in St. George's Church, Freetown, on the 14th of April, 1840. The church was greatly crowded; and a holy influence rested upon the Meeting, which I am at a loss to describe, so much interest having been excited, and such a desire having been manifested by the poor Liberated Africans to possess the Sacred Scriptures: in consequence of which, the Committee have resolved to hold another Public Meeting, in about a month hence.

* * * * *

The greatest unanimity prevails among us: and the best of all is, the Sacred Scriptures are more widely circulated, and the pleasure of the Lord is prospering in our hands. With no ordinary degree of pleasure, I have to acknowledge the receipt of 600 Nonpareil Bibles, which we are selling at two shillings each. As they are in great demand, I have to request a further supply, agreeably to the wishes of the Committee; viz. 500 Nonpareil Bibles, 24 Pearl Testaments, and 24 Small-Pica Bibles.*

From a Correspondent of the Society's Agent, the Rev. James Thomson, formerly resident at the Havannah.

THE blessed volumes which you entrusted to my care have been distributed in various parts of the globe, but chiefly in that benighted city, Havannah; and, through your liberality, I was the instrument of introducing more Spanish Bibles and Testaments into that city than before were to be found among its population of 160,000 to 180,000 souls. The word of God is now found and perused in many houses, where previously the existence of such a book was unknown; and one, I trust pious, Roman-Catholic Priest, the Presbitero ——— bought of me more than 200 Bibles and Testaments;—at low prices true, as they were for distribution gratis;—but I know that he did so distribute them, for instances came under my personal observation.

To show how destitute the Spaniards were of the Scriptures, I will relate, that a friend of mine, Mr. Ezra Dodd, residing at the Cerro, a large village near Havannah, had to sign a Spanish document, and wished to do so in Spanish, but did not know the Spanish for Ezra: he however thought a Spanish Bible would tell him, as he would there find what the Book of Ezra was called: he sent to many houses—he stated, near fifty—and even to the Padre (i.e. Priest of the Parish), without being able to meet with a Bible.

A most intelligent and well-read lady, to whom I gave a copy of the Scriptures, told me she had seen the Four Gospels in Spanish, but never any thing more: and I shall not soon forget the pleasure she mani-

* These have been voted.

fested after having read the Book of Genesis. The Creation of the world, the accounts of Adam and Eve, Abraham, Isaac, and Jacob, &c. were all new to her.

From a Schoolmaster belonging to the Mico Charity, in one of the West-India Islands.

SOME time ago, a Planter in the neighbourhood (Morne St. Louis) came to see my Sunday School. Mr. Bell brought him into my school-room. I was just about to begin my Bible lesson; and as he did not understand a word of English, he asked Mr. Bell (who speaks both English and French) what I was saying. Mr. Bell got a French Bible, and turned to the passage, and, as I went on with my lesson, interpreted for him: and before he left the School, he begged Mr. Bell to procure a French Bible for him, that he might read for himself: he had never seen one before. Now, Sir, there are five French families, containing thirty-five children: the parents read French, but they know nothing of the word of God; they have not a Bible among them, but the one I mentioned: they would read it willingly, and are anxious to have their children taught:—all of them are sent to School; but there is not a Bible to be got in the island; and even if there were, they are almost too poor to be able to buy one. Now, Sir, would it not be an act of charity to endeavour to supply them with a few French Bibles;—and a number of French Tracts would be an invaluable gift to this place. O Sir! could you do any thing for them? would the Trustees do nothing? would the Bible Society do nothing? * Oh try! they perish for lack of the Bread of Life. Surely some of those valuable Societies will extend their charity, for Christ's sake! They know not the ignorance of these poor people; nor are they sensible of their own blessings, who could refuse. If no Society will do any thing, purchase a number of Bibles, large type; and a goodly quantity of French Tracts;—and send them by the first opportunity, and I will pay cheerfully for them, to the extent of Five Pounds.

A young French lady, from Martinique, visited Mr. Bell some months ago, and is still staying here. She expressed a wish to learn to read English. I taught her to read. She never heard of the Bible until she came here: now she reads it daily. Mr. Bell had three French Bibles; one of which he gave her, and she sent it to her mother: and when Mr. Bell was over, on business, in Martinique, a few days, he had several applications for Bibles; but although he and I have made every search, we have been unable to procure one.

From the Fifth Annual Report of the Trelawny Bible Society.

BUT, what ought to be done? it may be asked. A great effort, we unhesitatingly affirm, a great and systematic—an energetic and self-denying effort, ought to be made, to teach adults to read. There may be little appetite;—we must create it. The movement must come from *us*. No wonder we so despond, when we expect it from *them*. Their ignorance of the blessing is just the call for our exertion. Our great anxiety, on this head, is not so much for the next generation: their interest is, in a great measure, already secured. It is those who “have come out of Egypt,” who are in the greatest danger of falling in the wilderness; it is the present race—the adults, and the youths who have passed their childhood—whose case concerns *us* most. The fathers, and

* A small supply has been forwarded.

the fathers' fathers too, must go to school, and that oftener than one day in seven. We would wish to see realized such a scene as that which Dr. Philip, of South Africa, speaks of—an Alphabet Class of eighty in number—most of them apprentices, from twenty to seventy years of age—whose eagerness to learn he describes as astonishing, the greater part having come from ten to twenty-five miles, and having travelled all the preceding night. Many interesting cases might be given, not only of anxiety to learn to read, but of multitudes, particularly among the South-Sea Islanders, who have regarded the attainment as nothing less than a *matter of course*, and who could take no rest till they had secured it for themselves.

Your Committee have now sincere pleasure in mentioning, that, in consequence of a Resolution adopted at the last Annual Meeting, a Sub-Committee of Ladies was appointed, and has been in operation for nearly twelve months. The object of this Auxiliary is exceedingly simple and unassuming, and yet most important and effective. The aim of the Association, says the first of the Regulations, "shall be, to ascertain who are unable to read, and to visit them, for the purpose of reading the Scriptures, and Religious Tracts, as shall be considered suitable." This is to be regarded as the great end of the Association;—and nothing surely can be a simpler, and yet a stronger duty of Christian benevolence, than that expressed in the above resolution? The Bible is, to all who cannot read, a *dead book*, in so far as their own resources go: it cannot speak to them. The object of our Female friends is, to give it a tongue, in the ears of all. As their "spirits are stirred within them," by the ignorance and ungodliness that they witness, and by the foreboding of their awful consequences, they will, of course, be constrained to tell what they know and feel themselves; and yet, their great object is—to *make the Bible speak*. They will seek a lodging for it, in every house that groans under the curse of wanting it; and they will seek a lodging for it, also, in the ears and hearts of those who have not yet given admission to its saving truths.

Of those who have already applied themselves to this benevolent work, we are happy to state that there are now sixteen. Hundreds of houses, we may safely say, have been visited by them during the year. They are also in the habit of meeting, monthly, for prayer and consultation; and in the reports that have from time to time been presented, there are not a few cases recorded of individuals who, formerly living in contempt of God's word and day, have been brought to consider their ways; and so far, at least, to amend them, as to come within reach of the means of grace.

Several of these Ladies also, assisted by others not of the Association, have begun to give instruction in reading, both in the town and neighbourhood. The number at present enjoying the inestimable privilege is above sixty, chiefly adults;—a circumstance, surely, which no rightly-disposed mind can contemplate without the sincerest joy. Would that the whole of our untaught adults would be "provoked to emulation;" unable longer to endure the humiliating thought—"God has made a Book to teach us salvation, and we cannot read it!"

From John Whitehead, Esq. Her Britannic Majesty's Consul.

British Consulate, Archangel, 21st March, 1841.

At the request of Mr. J. Beyer, Executor to the Estate of Hendrick Bergh, late of this place, I have the honour herewith to enclose Two

hundred and seventy-eight pounds, eleven shillings, and fivepence, sterling; being the amount of a Legacy left by the late Hendrick Bergh to the Society—Six thousand Rubles Bank Notes.

Mr. Hendrick Bergh was, by birth, a Dutchman, and served for twenty-eight years in various mercantile houses in this place. He was rather an eccentric character, little known beyond his immediate circle, and employed his leisure time chiefly in reading theological works, of which many were English.

REMITTANCES RECEIVED IN MAY.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Aberdeen .....	..	3 18 6	Newbury, Ladies' Asso .....	..	3 0 0
Australia Felix .....	..	60 0 0	Newcastle-under-Line .....	..	15 16 8
Battersea .....	..	0 18 0	Nottingham .....	..	40 10 0
Bishop Stortford .....	..	3 11 3	Carrington Ladies' Asso.	0 12 0	..
Blackburn .....	..	46 11 2	Pembroke & Pembroke Dock	..	18 0 0
Bristol and Stockwell	38 10 2	..	Plymouth, Devonport, and	..	..
Bradford (Yorkshire) .....	..	200 0 0	Stonehouse .....	..	21 13 0
Bulth .....	..	20 0 0	Quebec .....	..	130 0 0
Barnley .....	..	22 10 0	Rochester and Chatham	35 0 0	5 4 10
Barton-on-Trent	13 13 11	..	Rochester and Strood	..	..
Bary (Lancashire) .....	..	24 14 0	Ladies' Association	3 0 0	..
Cinque Ports, Sandwich Asso.	10 0 0	..	Brompton & Gillingham ..	1 17 10	..
Clapham, Ladies' Asso	25 17 0	..	Rotherham .....	..	100 0 0
Conington .....	..	30 0 0	Rumney .....	..	30 0 0
Cowbridge .....	..	8 0 0	Saffron Walden	130 0 6	..
Cornwall .....	..	200 0 0	Salem (South Africa)	17 8 0	..
Croydon .....	..	3 9 6	Savoy, Ladies'	5 0 0	..
Cumberland and Carlisle ..	..	17 11 0	Sierra Leone	23 19 2	52 10 0
Aspatina Association	22 9 0	..	Stenford .....	..	30 0 0
Kewick ditto	10 0 0	..	Ladies' Association	5 0 0	..
Derby .....	..	64 12 7	Billinghay ditto	8 0 0	..
Matlock Ladies' Asso.	9 7 0	..	Dorington ditto	5 0 0	..
Riddings &c. Association	10 0 0	..	Rowston	5 0 0	..
Brailsford	12 2 4	..	Ruskington ditto	3 0 0	..
Ockbrook	12 5 4	..	Timberland ditto	3 0 0	..
Duffield	8 0 0	..	South Shields .....	..	26 13 4
Kirk Langley ditto	7 2 6	..	Southwark .....	..	150 0 0
Alfreton	5 3 6	..	Streatham, Tooting, and	..	..
Breadwall	3 6 5	..	Merton	20 0 0	..
Ilkeston	2 16 7	..	Sussex, West .....	..	30 0 0
Melbourne Ladies' ditto ..	25 0 0	..	Swanwich .....	..	6 9 10
Doncaster .....	..	13 0 5	Teakeshire, Ladies' Asso.	10 0 0	..
Gringley Association	15 0 0	..	Torburn .....	..	7 6 1
Tickhill ditto	3 0 6	..	Torrington .....	..	15 0 0
Dorking .....	..	11 12 0	Ulverston and Furness ..	35 0 0	45 13 7
Ecclefield .....	..	1 18 10	Whitehaven	0 12 0	..
Farnham .....	..	11 19 6	Egremont Association ..	3 4 0	..
Farringdon .....	..	1 12 6	Gosforth ditto	4 7 6	..
Gravesend .....	..	9 17 1	Harrington Ladies' ditto, ..	8 0 2	..
Guildford	16 0 0	..	Havimglass ditto	0 13 5	..
Hadley, Barnet, &c .....	..	1 9 3	Windsor and Eton .....	..	1 13 0
Hammermith, Ladies' Asso.	17 13 0	..	Woburn and Dunstable	10 0 0	..
Acton	5 0 0	..			
Chiswick	5 0 0	..			
Hampstead .....	..	12 6 0			
Hants, East Branch .....	..	4 11 0			
Hants, North East .....	..	34 15 3			
Huntingdon .....	..	30 0 0			
Klugbridge .....	..	25 0 0			
Ladies' Association	5 0 0	..			
Kington-on-Thames	3 0 0	..			
Landyall .....	..	14 0 0			
Lancaster	50 0 0	29 14 6			
Leek and Moorlands	50 0 0	..			
Liverpool .....	..	150 0 0			
London Welsh .....	..	105 0 0			
London, East, Stepney Ladies' Association	20 0 0	..			
Louth .....	..	47 3 7			
Ludlow	30 0 0	..			
Madeley, Shropshire .....	..	11 10 6			
Manchester, Ladies' .....	..	29 4 4			
Mansfield .....	..	10 0 0			
Middlesex Norton	11 0 0	..			
Mitcham Ladies	15 0 0	..			
Monmouth .....	..	14 9 10			

DONATIONS OF TEN POUNDS & UPWARDS.

A. B. A.	105 0 0
Bainbridge, J. Esq., Madras ..	10 0 0
Clarkson, Thomas, Esq., Camden	4 0 0
Owen, Thomas Owen, Esq., Holborn	10 10 0
Ridson, B. Esq., Pershore	(add.) 10 0 0
Sherren, late Mrs. Ann, Sydling, Dorset	25 0 0
Thompson, H. Esq., St. John's Wood, by	..
Rev. Dr. Leifchild	(add.) 10 10 0
Ware, Rev. James	(add.) 20 0 0
Wigney, J.N. Esq., Brighton, by W. Alers	..
Hankey, Esq.	100 0 0

LEGACIES OF TEN POUNDS AND UPWARDS.

Bergh, Hendrick, Esq., late of Archangel, 278 11 5	..
Butler, Mr. Thomas, late of Fitzroy Sq.	10 0 0
Collingwood, T. Esq., late of Oxford, (less duty)	100 0 0
Gardner, John, Esq., late of Lincoln, (less duty)	100 0 0

COLLECTION.

At the Annual Meeting	107 1 0
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MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from p. 237 of No. 26.

CONNECTED WITH

BLOFIELD Ladies' Association	} <i>Norwich Auxiliary.</i>
SOUTH WALSHAM Association	
SALEHURST.....ditto.....	
TILNEY.....ditto.....	} <i>Marshland Branch.</i>
BIBURY.....ditto.....	
SEATON BURN.....ditto.....	} <i>Cirencester ditto.</i>
BILL QUAY.....ditto.....	
LLANYCWRYS.....ditto.....	} <i>Newcastle-on-Tyne Auxiliary.</i>
PENUEL & PANTEG.....ditto.....	
SHEBBEAR Branch.....	
	} <i>Llandovery ditto.</i>
	} <i>Carmarthen ditto.</i>
	} <i>Torrington ditto.</i>

From the Rev. J. Stock.

Bow, July 11, 1841.

THE several Meetings I have had the honour to attend in Essex, for the Bible Society, have proved that the good cause is still highly regarded. Harlow, Walden, Dunmow, Epping, and Waltham Abbey, have severally exhibited zeal for the wide dissemination of the word of eternal Truth. The attendance of the Clergy at several of the Anniversaries was numerous; and the Collections at Walden and Dunmow liberal; that at the former place amounting to 25*l.*, and at the latter to nearly 14*l.* The Bible Society has but to persevere in its holy cause, to rise still higher in the estimation of all men; and to be blest still more and more, in bearing its testimony to the Divine Saviour of the world, thereby seeking to bring peace on earth and glory in the highest.

From the Rev. Carr Glyn.

Witchampton, June 28, 1841.

God, our Heavenly Father, has permitted me again to have the opportunity of enjoying the privilege of going out for your Society;—and I send you a few lines, as to my progress in Gloucestershire.

Having commenced at Wotton-under-Edge, we found, at Dursley, it was necessary to re-organize the Association; and several individuals promised to follow it up.

At Stroud, I was assisted in my work by the Rev. Mr. Burder and Mr. T. Marling, who accompanied me to several Meetings.

At Eastington, I trust the Association will increase, under the hearty co-operation of Mr. Hooper.

At Nailsworth, Mr. Fewster spoke of the good the Society had done in that neighbourhood; and that he ascribed, under God, the contented state of the population, under many difficulties, to the possession of the precious word.

At Cirencester, the Rev. Mr. Rice of Fairford took the Chair; and the Meeting evinced a very good feeling among all parties. It would appear for the good of the Society, that this Association should be formed into an Auxiliary: there is quite strength of friends to carry it on; and join other places near as Associations, which at present have none.

VOL. IV.

We formed an interesting Association at Bibury, connected with Cirencester; and have no doubt, through the exertions of Mr. W. Bowley, and Rev. Mr. Jones, it will become a most useful work to the parish and neighbourhood.

At Tewkesbury, the Rev. H. Foley took the Chair at both Meetings; which were nicely attended, and a very good Collection; assisted by 30*l*. being put into the plate by that excellent old friend of the Society, Mr. Caddick, with whom it is a pleasure to converse about the Society. I had the gratification to preach for the Society on Sunday, in Mr. Foley's Church, but without a Collection; which I have no doubt next year he will permit, being so true a friend to our cause.

At Cheltenham, the day previous to our Meeting, the Rev. F. Close preached two Sermons, both tending to the promotion of the Bible Society. And on Monday he took the Chair at the Morning Meeting; and, in his opening address, gave his hearty support to our cause. He was well supported by Ministers.—At the Evening Meeting, T. Overbury, Esq. took the Chair. The Rev. Mr. Riddle spoke most forcibly of the errors of the day; and expressed his strong attachment to the Society, as the one of all others to counteract them. The Collections amounted to 45*l*.

At Park End, in the Forest-of-Dean, Mr. Machir took the Chair; and I was not surprised to see such a crowded Meeting of the Foresters, when I had heard the Rev. H. Poole speak; showing his whole heart was in the cause, and declaring how much he owed to the Association, in the welfare of his district, and the increase of his congregation.

At Lydney, the Association is kept up by the exertions of the two Messrs. James, assisted by other friends.

At Chepstow, Sir Digby Mackworth, Bart. was in the Chair, showing, in all he said, his strong feelings towards the Society: and he especially alluded to the good that had been effected in Belgium, which he himself had witnessed.

At Tintern Abbey, the Rev. Mr. Bell was in the Chair.

At Cynderford we held the Meeting in the very beautiful School-room built at the expense of Mr. Protheroe, who subscribes liberally to our Society. The Association wants vigour, and the steady working of Collectors, to make it useful among the interesting population.

At Colford—J. Ducarole, Esq. in the Chair—there were present the Revds. G. Ridout, Poole, Shepherd, Morgan, Fry, and Garnsey; who spoke of the Society as a great blessing to our own country.

At Brockweir, we re-organized the Association. It was the last place that the excellent Rev. Joseph Hughes attended for the Society, before his death; and several present recalled to our recollection their feelings of regard to that good man. The Rev. Mr. West, the Moravian Minister, is most anxious to carry on the Association; and I have little doubt but he will succeed.

During this tour, the obtaining pulpits for the Society has been made a great point; convinced, as I am, that it will be one of the chief means of raising our Free Funds, and making the friends of the Society properly to estimate its vast importance to our own country, as well as the indispensable need of its operations in carrying out the Translations for the world. I am very happy to say the appeal for Sermons has been most promptly and kindly responded to. Our friends who are so earnest for the cause are, the Revds. G. Ridout at Newland, and Poole and Garnsey in the Forest; together with the Ministers at Stroud, Cheltenham, Chepstow,

Chalford, and Eastington, amounting to nine different Ministers who promised to preach for the Society. May I hope that this may be followed up in other places! for too many, even at the present day, little know the value of the Society, and its single object to promote the glory of God.

From Mr. De Preassensé, the Society's Agent for France.

Paris, June 30, 1841.

DURING the quarter which has terminated this day, there have been issued from your dépôt in Paris, 3846 Bibles, and 28,526 New Testaments; making, together, 32,372 volumes.

During the corresponding period in the previous year, our distributions amounted to 29,011 copies; showing an increase in the present, of 3361 books.

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I am willing to persuade myself that the Committee will sanction the plan of keeping on some fifty colporteurs; although we are now in a season of the year when there are, comparatively, fewer opportunities for an advantageous distribution of the Scriptures, in consequence of many of the inhabitants of the country being employed in the labours of the field, but when, at the same time, the Lord is pleased to open even wider doors for us than at that particular period which for two or three years we have been accustomed to regard as the peculiar season for activity. Having, at the commencement of the present letter, fully substantiated the assertion now made, by a quotation of the amount of the issues for the present quarter, I shall now, without further comment, proceed to communicate several Extracts from the Correspondence of our Colporteurs.

The Colporteur in the character of a Peace-maker.—In passing through the town of E—, writes a colporteur, I saw a large concourse of people; in the midst of whom were two men fighting together, covered with blood. No one moved a step, to separate them. I penetrated the crowd, and endeavoured to pacify the combatants; but they refused to listen to me. I begged them, in the name of God, to leave off fighting. On hearing me pronounce the name of the Almighty, and speak of His Commandment enjoining us to love our neighbour as ourselves, one of them turned abruptly towards me, and, at a single blow, felled me to the ground. All the bystanders took my part; and an immediate stop was put to the fray. I followed the man who struck me, at a distance. He recognised me, and pressed me to enter his house. I found his anger had subsided; and, after many excuses for his treatment of me, he asked me how it was, that, when he struck me, I had done nothing to revenge myself. I candidly stated the motive of my conduct, by pointing out to him various passages, in Holy Writ, relating to the duty we owe to our neighbour. While we were conversing together, about thirty persons gathered around us, whom I addressed with great freedom. The Vicar, who was among the number of my visitors, testified his approbation of all that I said, and bought a New Testament of me; and his example was followed by several others.

Conversation with three Priests; extracted from the Journal of a Colporteur.—In my visit to F., I went to the house of the Vicar, without being aware of it. As soon as he discovered who I was, he invited me to enter. "You are a Protestant," said he; "and my orders are, that you quit my parish without a moment's delay." "Hold!" cried one of the other Vicars who happened to be present, "let us first hear what he

has to say." Then taking the Bible which I carried in my hand, he added, "Gentlemen, this Bible may be good; for it is of the Version of De Sacy." And turning to me more particularly, "Who has told you," he asked, "that this book is the word of God?" "I was long ignorant," I replied; "but the Spirit of the Lord convinced me of it, by causing it to penetrate into my heart."—"You are then inspired?" "St. Paul tells us, in the Epistle to the Romans, viii. 9, *that if any one have not the Spirit of Christ, he is none of His*; and this the Apostle says, speaking of all Believers."—"My friend! the spirit which you have is not the Spirit of God, as you suppose: you are only a layman, and are not permitted to read and interpret the Bible: for to us alone, who are the successors of the Apostles, does this right belong." "When St. Paul declares, in his First Epistle to the Corinthians, ii. 14, *that the natural man receiveth not the things of the Spirit of God, neither can he know them*, he does not refer to laymen only, but equally to Romish Priests and Protestant Ministers. Though you wear a gown, that is no proof that you are not in the state here described by St. Paul; and though I wear a blouse, that is no reason why I should not be spiritually-minded in the sense of the Apostle."—"Well, Mr. Merchant, prove to me then, that I really am a *natural man*." "Pardon me, I did not say that you were such, for I am not acquainted with you; but this much I know, that there are a goodly number of Priests who call themselves successors of the Apostles, while they inculcate doctrines the very reverse of what the Apostles taught; from which I am led to conclude that they are deceiving their own selves."—"Have the goodness, Mr. Merchant, to tell me what it was that the Apostles taught." "Why should you ask me: surely you know that St. Paul declares, 1 Cor. ii. 2, *that he was determined not to know any thing, save Jesus Christ and Him crucified*: and in the Epistle to the Ephesians, ii. 9, he adds, *that by grace we are saved through faith; and that not of ourselves, it is the gift of God: not of works, lest any man should boast*."—"Good! According to these precious arguments then, if a man has faith, he can do whatever he pleases: he is saved!" "Sir, your words prove to me, more than ever, that you do not know the things of the Spirit of God."—"Of course, then, I am a *natural man*?" "Certainly, if you speak as you just now did."—"Well, Mr. Merchant, in forming this opinion of us, can you say that you know what we preach?" "I have very often heard the Vicars of the Romish Church preach; and while they acknowledge Jesus to be the Saviour, they pretend that a sinner is able to save himself by certain modes of proceeding; and thus they do away with the sacrifice of the Son of God: hence it follows, that, according to them, a sinner does not stand in need of grace, as he is able to save himself."—"So far from that, when we remit the penitent his sins, we grant him grace." "Ah, Sir, you are no longer"—"Well, well! do you hold the Catholic Religion to be the true one?" "Let us be understood together: my religion is the Catholic and Apostolic Religion, inasmuch as I believe in the writings of the Apostles and in the Universal Church, though not in the Church of Rome."—"Tell me, in short, do you believe that a man can be saved in the Romish Church?" "With very great difficulty; for you only preach a dry and heartless morality, instead of the pure Gospel!"

The foregoing conversation, carried on by a colporteur, a simple villager, will afford a slight idea of the manner in which our colporteurs meet the attacks of the clergy.

From Mr. W. P. Tiddy.

Brussels, June 19, 1841.

I HAVE duly received yours of the 17th inst. I arrived at home the Tuesday afternoon, after a quick though somewhat rough passage. On my arrival, I was quite startled at the devastation made in an hour by the fire [which had taken place at the Society's Dépôt]; and then I was told, that it was nothing to the dreadful sight before I came home, as much of the house had been mended. The lower part of the house was either gutted or a charcoal, the yard full of burnt papers and books, and the rooms up-stairs of damaged ones. There were 18,000 bound volumes in the house; not 6000 of which have escaped uninjured, and about 1200 totally consumed. I have claimed of the Insurance Company 12,000*f.* for loss on books, and 2000*f.* loss on furniture. Before my return, they had sorted the damaged books; but I am now busily employed in re-sorting them; and more to our advantage, in case they should not pay me what I have laid claim to. Numbers of volumes must be re-bound, but of this I cannot yet give you the particulars: indeed, since my arrival, my head has not been cold, and I am very unfit to write. The house is full of carpenters, plasterers, bookbinders, &c. &c. I am obliged to be here, there, and everywhere. The Agents of Insurance, their visits, their contestations, the formalities before the law authorities, &c., keep me at boiling-water temperature. All my papers, letters, receipts, letter-books—in short, all—are gone. I shall be able to get last quarter's cash-account from a few burnt leaves; sufficiently clear for me to re-copy, if I can keep them from flying away by morsels, whilst copying. It is the greatest mercy that my family in the house were saved: ten minutes longer, and the house must have been down. My aunt very nearly lost her life by the fright: some thought she had lost her senses.

At half-past eleven o'clock, my aunt locked up, and all was then safe: the fire in the kitchen had been out some time, and the lamp had only been burning in the office about an hour. At three o'clock, the house was one burning mass. I have much to be thankful for; and as singular as beautiful, it was the word of God which saved the house, and most probably the lives of my dear children! The next room to my office was filled with books, piled up to the ceiling in rows, long and cross: this was a wall of brass, and prevented the flames taking the room and gaining the stairs, and thus communicating with the upper-rooms, where there were 11,000 volumes in quires. The greatest praise and thanks are due to the neighbours, and to two of my men: all vied with each other in being the foremost and most active; and it must have been so, to have got the fire under in an hour. The firemen said they never saw fire rage with such violence. The troops were drawn up to protect the house; and nothing, I believe, was stolen; but there are many things lost of great value to me, as they were *souvenirs* of dear friends. Every body speaks of the extraordinary devotion of one of my colporteurs; who risked his life several times, dashing through the fire time after time, to save my burning papers: through him the leaves of the cash-book were saved, and some important papers belonging to a friend. My other man scaled a wall, and got out my children and aunt. The Lord has been merciful in this deep affliction; for He suffered not a hair of any one's head to be injured. I cannot see that the least blame can be attached to any one. We must remember in such cases, that "the Lord reigneth."

From the Rev. W. H. Medhurst.

Batavia, Jan. 27, 1841.

MAY I request that you will have the goodness to lay before the Committee of the British and Foreign Bible Society, an application from me, on behalf of a Chinese Boarding School, containing 25 children, all of whom read English; and on behalf of the Parapattan Orphan Asylum, containing 52 children, receiving an English and Dutch education, for the following grant:—50 English Bibles (Nonpareil); 100 English Testaments (Brevier); and 25 Dutch Testaments, of the London Edition.*

The Chinese Boys read the English Testament regularly at our family worship, and have thus gone nearly through the Gospels and Epistles. They can open the English Testament at any part, read it fluently, and translate it forthwith into Chinese and Malay; being able to do the same with the Chinese and Malay Testaments into English, though not yet so perfectly as we could wish. They have been only two years in our Boarding School, and are to remain four years longer: after which time, we hope to turn them out thoroughly acquainted with the above three languages. Their education is entirely religious; and most of them express themselves decidedly in favour of Christianity.

The children of the Orphan Asylum are the descendants of Europeans, and are under a decidedly Christian influence: three have already joined our Church. They can all read; but have scarcely a Bible among them, except a few presented by the Bible Society three years ago; half of which grant I felt constrained to leave among the crew of the *George* the Fourth, with which vessel I came out here.

Should the Committee have on hand any Malay Bibles, Roman character, they will be very acceptable here; particularly the 8vo. edition, printed at Chelsea some years ago.

From the Twelfth Annual Report of the Upper Canada (late the Toronto) Bible Society.

THE Rev. James Richardson has been engaged, since the 1st of last June, as the Travelling Agent for your Society; and, in this capacity, has visited that extensive portion of the province between Kingston to the east, and Chatham to the west—a distance of nearly 450 miles. In the discharge of this duty, this indefatigable officer has well deserved your thanks, for his perseverance and assiduity. A full account of his proceedings will appear in the Appendix to this Report. Of these, the following is a summary:—

The distance travelled by Mr. Richardson has been about 2667 miles; New Societies formed, 36; Societies revived (which had become extinct), 10; 36 others visited and publicly addressed, some of which were almost inefficient, and would probably have been soon extinct; 1240 additional subscribers added to these Societies; subscriptions obtained to the amount of 294*l.* 8*s.*; and the Committees of the several Branches have arranged to extend the subscriptions, by means of visiting within their respective localities. This has been by no means the whole good done. The orders for copies of the Scriptures from the various Branch Associations have exceeded those of any preceding year in a very extraordinary degree; which may be fairly attributed to the energy infused by the visits of the Agent. During the year ending May 1, 1840, these

* These Books have been granted.

orders amounted to 315*l.* 8*s.* 5*d.*; but during the last year the amount supplied has been 930*l.* 17*s.* 2½*d.*

This extent of orders cannot well be expected to recur very soon; as the object of the various new branches has been to form their stocks now, to be kept up or increased as occasion may require. An exception, however, must be made in relation to cheap Bibles and Testaments for Schools and the Poor, as will afterwards be referred to.

Your Committee acknowledge, with sincere gratitude, the liberal donation of 100*l.* sterling from the Parent Society, for the support of the Travelling Agent.

Reflecting on the effects already produced by his labours; considering that the consequences will not be confined to the present issue of books from your Depository, but may be expected, under the divine blessing of the Saviour, to add greatly to the spiritual improvement and the eternal welfare of our fellow-colonists;—and bearing in mind the obvious fact, that the Agent's visits must be often repeated, in order to bring to maturity the blessed fruits which have already begun to bud;—your Committee have made an application to the Parent Society for a repetition of their last year's grant,* in order that the services of the same Reverend Gentleman may be engaged for another year; as they feel confident that no plan is so well calculated to carry into effect the avowed intention of placing a copy of the sacred word in every family in which even *one* individual can read.

The subject of most interest, in connexion with the foregoing, is the extensive issues of the Scriptures for the past year. These, for the year ending April 1840, were, 1062 Bibles, 1609 Testaments, and 148 of Indian Translations—in all, 2819; but, for the last year, amounted to 3647 Bibles, 4805 Testaments, and 269 copies of parts of the Scriptures; in all, 8721 copies; showing an increase of 5902 copies of the Scriptures in the issues for the year.

The above extended circulation of the Holy Book would have been much increased had your Depository been able to meet the applications for Testaments for Schools and the use of the Poor, at reduced prices; above 1000 copies of which were called for after the stock was entirely exhausted. Your Committee, therefore, have felt it their duty to apply for a large number of these Testaments. We will here call to your recollection, that the British and Foreign Bible Society formerly issued Bibles and Testaments at a reduced rate for Sunday Schools, restricting their use *exclusively* to the use of the Schools. On the 1st of February 1840, this restriction was removed; and they were permitted to be sold for Schools and the use of the Poor, without any further limitation, at the following prices:—the Nonpareil Bible for 1*s.* 6*d.*, and the Brevier Testament at 6*d.* sterling.

By their letter, dated Nov. 2, 1840, we find that the loss on the issues at these reduced prices had become so great, amounting to 14,350*l.* 17*s.* 4*d.* up to that date, that the Committee did not feel themselves justified in continuing this heavy drain on the funds of the Society, and therefore gave notice that it would be discontinued. Your late excellent and active Secretary, Mr. Champion, as soon as he received this Circular, forwarded a Letter, requesting that the Parent Society would grant us 2000 Bibles, and 5000 Testaments, at the above reduced prices. This request was unhesitatingly acceded to, with their accustomed liberality. Since that time, another communication has announced the joyful

* A fresh grant of 100*l.* has been made.

intelligence, that the Society has again commenced an issue of Bibles and Testaments, for the use of Schools for the Poor, and for the Poor at large, at the following low prices:—The Pearl, Ruby, and Nonpareil Bibles at 1s. 6d. sterling each; the Nonpareil Testament at 6d.; and the Brevier Testament at 8d.

Your Committee, having carefully considered the great and increasing demand for the Scriptures, came to the resolution of ordering 11,666 copies of the Scriptures, of various descriptions, including the 2000 Bibles and 5000 Testaments at the reduced prices as before mentioned; and are much pleased to be enabled to add, that their request has been complied with; and the supply may be expected to arrive at an early period.

REMITTANCES RECEIVED IN JUNE.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Aberystown .....	..	10 0 0	Montreal	20 11 6	179 5 6
Alford	32 4 1	..	Nant-y-glo	9 3 1	30 16 11
Aylesbury	15 0 0	27 9 8	New Brunswick .....	..	320 0 0
Barbados .....	..	70 0 4	Newcastle-on-Tyne .....	..	70 0 0
In aid of cheap Scriptures	4 19 8	..	Northampton .....	..	19 1 2
Belfast	70 0 0	80 0 0	Naseby Association	1 5 7	..
Bideford .....	..	4 6 10	Norwich and Norfolk .....	..	250 0 0
Birmingham, Ladies .....	..	146 14 8	Norwood .....	..	4 7 9
Bishop Stortford	35 0 0	..	Nottingham .....	..	70 0 0
Bishop Wearmouth & Sunderland, Ladies' Asso.	50 0 0	..	Oldham .....	..	10 15 0
In aid of Cheap Script.	22 5 0	..	Oundle .....	..	7 6 10
Boroughbridge .....	..	3 3 4	Oxford	35 12 9	14 7 3
Brecon .....	..	15 3 6	Ravenshall .....	..	15 2 0
Bridlington .....	..	26 14 9	Richmond .....	..	0 16 2
Driffield Ladies' Asso.	5 0 0	..	Rumney .....	..	25 10 0
Brigg	30 0 0	40 0 0	Scarborough	50 0 0	..
British Guiana .....	..	150 0 0	Shropshire .....	..	135 0 0
Burnley .....	..	5 18 10	Ellesmere Branch	5 0 0	..
Burslem .....	..	45 0 0	Madeley ditto	50 15 8	3 4 0
Chelmsford and West Essex, 330 9 8	..	..	Wellington ditto	70 0 0	..
Cheltenham	65 0 0	..	Shrewsbury Ladies' Asso.	4 14 3	..
Chilwell	9 17 3	3 14 3	Sirhowy .....	..	5 16 0
Cornwall .....	..	150 0 0	Sittingbourne .....	..	5 2 10
Cowbridge .....	..	10 0 0	Juvenile Association	1 12 7	..
Croydon .....	..	5 3 5	Slensford .....	..	20 0 0
Ladies' Association	25 0 0	..	Spilsby, Colls. in Wesleyan	17 19 6	..
Cumberland and Carlisle .....	..	34 19 6	Chapels in Spilsby District, ..	..	..
Houghton Association	5 0 6	..	Staines .....	..	12 7 4
Kewick Branch	10 0 0	..	St. Alban's .....	..	8 18 2
Deddington	30 0 0	..	St. Luke's .....	..	0 12 0
Derby .....	..	42 16 9	Stroud, Ladies' Association, 4 0 0	..	..
Collected at Ann Meeting, 44 6 7	..	..	Surrey (Jamaica) .....	..	100 0 0
Ditto at All-Saints' Church 10 0 0	..	..	Tewkesbury	30 0 0	20 0 0
Wirksworth Association, 5 10 0	..	..	Thanet, Isle of .....	..	25 10 7
Borrowash ditto	1 18 8	..	Torrington .....	..	15 0 0
Devon and Exeter .....	..	53 13 0	Towcester .....	..	2 0 0
Dowla .....	..	25 0 0	Tring and Berkhamstead, ..	..	5 0 0
Ely, Isle of .....	..	69 17 4	Tunbridge Wells .....	..	60 0 0
Epping .....	..	4 5 0	Vale of Troedynaur .....	..	11 0 0
Epston	5 0 0	1 0 0	Van Diemens Land	100 0 0	..
Finchley	15 4 3	3 15 8	Wallingford	20 0 0	..
Forest of Dean	55 0 0	..	Welshpool .....	..	8 0 0
Chipstow Branch	20 0 0	..	Wimborne .....	..	14 4 8
Do. Ladies' Association	5 0 0	..	Windsor and Eton .....	..	1 13 0
Graham's Town	20 0 0	30 0 0	Wolverhampton .....	..	16 3 4
Grantham	24 10 4	15 9 8	Worcester .....	..	50 1 2
Gravesend .....	..	25 7 6	Workop .....	..	24 0 0
Hadley, Barnet, &c.	80 0 0	1 12 3	Carlton Association	14 0 0	..
Hallifax (Nova Scotia) .....	..	150 0 0	Workop ditto	9 0 0	..
Hampstead .....	..	9 18 6			
Holbeach	35 0 0	..			
Horncastle	20 0 0	..			
Huddersfield	50 0 0	113 19 8			
Keighley .....	..	15 0 0			
Kingston (Upper Canada) .....	..	90 0 0			
Leek and Moorlands .....	..	26 19 11			
Leighton Buzzard .....	..	6 0 0			
Lincoln	5 0 0	..			
Llantrymair	40 17 0	14 3 0			
London, City of, Ladies	23 18 8	33 1 4			
Louth	65 14 9	..			
Merchant Seamen's .....	..	150 0 0			

DONATIONS OF TEN POUNDS & UPWARDS.

Friend of the Bible Cause in Nova Scotia	60 0 0
Gurney, Mrs. J. H., Lutterworth	10 10 0
Mavourin Ma Gee	(Add.) 30 0 0
Moody, J. Esq., Hunter Street	10 10 0
Proby, Miss, Glenart, Acklow	10 10 0
Proby, Miss E. ... ditto	10 10 0
Wells, F. Fortescue, Esq., Maidenhead ...	10 10 0

LEGACIES OF TEN POUNDS AND UPWARDS.

Fisher, Robert, Esq., late of Old Stratford, Warwickshire	(less charges) 200 0 0
Wilton, Mrs. M., late of Reading (less duty) 20 6 8	

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Rev. H. A. Browne's account of Anniversary Meetings attended by him in Monmouthshire.

Trevethin, July 10, 1841.

Blaenavon, July 8—I hired a conveyance at Abergavenny; and was accompanied by Mr. Morgan and Mr. Woodall. I could not get a good word about this place from any body; and your character of it was not a good one; so that, as I descended the hill into the midst of the furnaces, I thought of M——, and my heart sank as rapidly as the body that contained it. I felt as among the "gloomy hills of darkness." The first tidings were as dismal as my feelings and my fears—It was the worst Bible-Society year they had ever had: the Baptists had retired; and the rest had done nothing. I began to think my throat worse, and a fresh accession of fever coming on.—The first relief was a kind reception to tea by the new Manager of the Works, Henry Scrivener, Esq. Next, meeting there the new Clergyman, Mr. Jones, a zealous, right-minded man, whose church is full, and who has a Sunday-school of 300 or 400 children. Next came the Meeting in the church: I never saw a place better filled: the area, the aisles, and the galleries, were all full to impenetrability. The population must have turned out almost in mass; and they numbered from 800 to 1000. All orders and all denominations met. The Manager was in the Chair: and a glorious time we had of it! We had a good Welsh speech from an Independent Minister: several good English ones: and for myself, I am sure my throat has been improving from that very hour; greater benefits and blessings however will, I hope, be graciously permitted, as abiding consequences of the assemblage. The Manager, the Cashier (Mr. Leathe), the Clergyman, and the former Officers and Committee, save only the Baptists, are about to address themselves to a revival of the work: and the general feeling, I am sure, was, that it was a bright day for Blaenavon. The Collection at the close of this interesting Meeting, although a very poor time for the iron-works, reached to 10*l.* 10*s.* I was sorry that my pre-conceived notions had led to an arrangement for my return that night to Abergavenny: for where I had no expectation of hospitality, it abounded; and suppers and beds without number would have been ready for me. Let your next Deputation go, or go yourself, God willing, next year, direct to Mr. Jones; who hopes all visitors will make their temporary home with him. His exertions to secure a good Meeting had been very great; and I was thankful on his, as well as on all other accounts, for their success.

From Mr. W. P. Tiddy.

Truro, July 28, 1841.

I WILL now give you a few remarks on the Bible Meetings which I attended on the 12th and 13th instant.

Wareham, 12th July—Meeting of the Ladies' Bible Association, Capt. Raines, R.N., in the Chair. Rev. Mr. Erleback, Home Missionary,

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read the Report. It stated, that the Free Contributions amounted to 15*l.* 4*s.* 6*d.*; the amount for Bibles and Testaments, 4*l.* 17*s.* 2*d.*; and for Fines, 2*s.* 3*d.*: total amount received, 20*l.* 3*s.* 11*d.* The sum of 6*l.* was to be remitted as a Free Contribution, making 15*l.* free this year. They had sold 14 Bibles and 8 Testaments; and granted to the Home Missionary 12 Bibles. The Meeting was much better attended than was expected. Three persons came forward, and gave in their names as Free Subscribers: one of whom had formerly been a subscriber, but had left off being so: she now felt she must begin again. One was a poor widow: who said she, too, must have her name put down. Another poor woman, on putting 2*d.* into the plate at the Collection, said, "Here is my last 2*d.* May God bless it to the Bible Society!" Whilst we were at supper, at the house of the zealous Secretary of the Association, some one rang the door bell: it was about a quarter before eleven o'clock. The servant called out one of the Ladies (a Collector). On the Collector's returning to the room, she threw down a sovereign on the table, and, with tears in her eyes, said, "There is a subscription for the Bible Society." A poor woman had felt her mind very much drawn towards the Bible Meeting, and she felt constrained to attend it. She lived about six miles from the town. Mr. Glyn spoke of some persons in other places who had sent thank-offerings to the Society, for mercies received from God. The poor woman said, on giving her sovereign, "I have so many mercies to be thankful for, I must give this to the Bible Society as a thank-offering to God!"

Swanage, 13th July—We had here a well-attended Meeting, the best we have had. The Meeting was addressed by a Wesleyan Minister, the Independent Minister, Mr. Glyn, and myself. The Collection amounted to 4*l.* 15*s.* The Clergyman of the town belongs to the Trinitarian Bible Society, and most probably has had some influence on other persons. We found an Officer in the Navy, who was formerly a friend of the British and Foreign Bible Society, turned against the Society; so much so, that he did not intend even to be present at the Meeting. After a long conversation with him, he seemed to give up some of his objections, as being unfounded, and attended our Meeting; and, I believe, was pleased to hear the good the Society was doing. The morning after the Meeting, Mr. Glyn again visited him; and the Officer appeared to be much more favourably disposed towards our Cause.

My excursion into Dorsetshire has been a great addition to the pleasure I feel in visiting my native land. That pleasure has not been a little heightened by the kindness of Mr. Glyn, who accompanied me to the last, and in whose house I found the most Christian welcome. I could have wished to have more ably advocated the claims of the Society, in return for the agreeable time you have enabled me to pass in its service.

I am busily employed here [Truro] in your work; and hope my visit will not be entirely profitless. On Monday, we held a Meeting at Probus. Last evening, at Blackwater. This evening D.V., we go to Silverwell. To-morrow, to Carnon. Friday, to St. Agnes. I hope to give you some account of these Meetings, when I have the pleasure of seeing you.

From the Appendix to the Twentieth Annual Report of the Paris Protestant Bible Society for 1840.

FROM A CORRESPONDENT AT GARD.

Their Report, after enumerating several items in their receipts, adds:—The prisoners of the Central Prison have ceased to subscribe, because, under the new Regulations, they are no longer allowed the use of money: but the relater of the circumstance said, If these unhappy persons can no longer freely follow the first impulse of a good desire, there are some who can retain and accumulate in their hearts a sense of gratitude. Of this number is a man, who, during the day of his confinement, had learned to esteem the Gospel, and to love his Saviour: that love had overcome the natural enmity of the heart; and from a vile malefactor, we indulge the pleasing hope that he is become a pious Christian. He owes the blessing, first to God, who only can convert the soul and enlighten the mind; and then to you, Gentlemen, who gave him the word of God; and to his Pastor, Mr. Saussins, who expounded it to him. And on the day of his liberation, he presented you with 100 sous—that is, the value of twenty-five or thirty days' hard labour. He also requested his Pastor to lay out 15 francs in the purchase of some of the excellent books published by a Charitable Society at Toulouse.

The Sacred Scriptures have been distributed as before—to Catechists, to Day and to Sabbath Schools. Our distributions have rejoiced and warmed the hearts of many aged persons. A very old and poor woman, a spinner at the Basse-Cevennes, unable to read, had no rest till she had bought a copy of the word of God at our dépôt, from the fruit of her savings. She keeps the sacred book in her house, as a magnificent piece of furniture; and she daily requests her daughter to read to her its sacred pages. This example has been followed; and four other old spinners in the same village have made application to our distributors, and have offered us the tenth of their small resources. Allow me to relate one of those circumstances, which appear very insignificant to men of the world, but which greatly delight the people of God. It also relates to a woman seventy years of age. She went to the Collector, and said, "I come to beg you to give me a book. It is for some time I have subscribed to the Bible Society, and you never gave me one." The Collector replied, "I have often offered you one, and you have always refused to take it; saying that the book would be useless to you, as you are unable to read, and that I ought to keep it for some one who could make a better use of it."—"Oh, but," replied she, "the book which I desire is the Book of Life—the book of my God and of my Saviour! If I cannot enjoy the happiness of reading it myself, I will beg my neighbours, male and female, to read some verses to me: and if these sometimes refuse to do so, I shall always have the book by me; and when overwhelmed with the weight of years, and thinking of the solemn account which I must soon render to Him who did not disdain to abase himself to save my soul, I will reverently place my hand upon the book, and a consoling balm will descend upon my mind, to fortify it." At these words, the Collector, affected even to tears, granted her request, and gave her a New Testament. This aged sister has since departed, to give up her solemn account; and perhaps our New Testament had taught her that her Judge was also her Saviour. The relater of this also speaks of the eagerness manifested by these aged persons to attend on religious worship, which appeared to him to be the effect of a special influence of the Spirit of God.

From the Eighth Report of the French and Foreign Bible Society, 1841.

GENTLEMEN—Transport yourselves in thought beyond the region of South-Western Africa; and separated from it by a portion of the Atlantic Ocean, you will find an Island, in which, for a little more than twenty years past, a revival of Religion had been going on—thanks to the circulation of the Bible!—one of the characteristics of which was, the formation of several meetings for prayer, reading, and edification; in which not only the inhabitants of the Isle united, but also several soldiers, who had been sent there from a distance, to garrison the place. The Sovereign of the Isle retained there a French Soldier. He, during the tedious hours of solitude, expressed his thoughts, his griefs, and perhaps his extraordinary

hopes, respecting his Country—that Country, which he had so ardently loved, and which he would have been so happy to have revisited. His situation needed great and powerful consolations—those consolations of which God alone is the Supreme Disposer. The pious solicitude of those about him penetrated his feelings, and did not remain inactive: for among the soldiers who were daily appointed to guard the prisoner, were some pious Christians, who, to a certain degree, discerned the secret of his griefs, and beheld him no longer as a stranger hostile to their country, but merely as an unfortunate person, whose soul was dear to them. Not having the means of direct communication with him, so as to be able to seek to diffuse over his wounded mind the consoling balm of the Gospel—but knowing, by sweet experience, that the Saviour was present wherever two or three meet together in His name, and that the fervent prayer of the redeemed, offered in faith, was of great efficacy in promoting the spiritual benefit of others—they continued to address to Heaven, on his behalf, the most fervent supplication; and to request the God of goodness and mercy to alleviate the bitter sufferings of a long affliction, and to render them subservient to the peace and salvation of his soul. With what sacred emotion were they not seized, when, after the death of the prisoner, a fact was communicated to them, which led them to believe that the numerous prayers which they had addressed on his behalf to the Throne of Grace might have been the means, through grace from on High, of bringing down the dew of (heavenly) blessings upon his soul! And does not the purest charity, indeed, authorise them to accept the result, at least, as a pious conjecture, when, among other details which were communicated to them by sincere and upright men, whose attachment and affection had detained them with the prisoner during his captivity, even to the last hour—that hour in which God had just called him to himself—they learned, that he read the Sacred Scriptures—that he spoke of them with respect—and that, under his sufferings, the name of the Saviour, who reveals the Book of the Covenant of Grace, was frequently on his lips!

We have only one word to add:—That Frenchman, who during his captivity read and meditated on the Bible—that Soldier, whose lips often uttered the precious name of the Saviour—was NAPOLEON!*

From the Nineteenth Annual Report of the Calcutta Bible Association.

WITH devout gratitude to Almighty God, it is acknowledged, that, by the divine blessing upon the labours of the Association, it has been enabled to prosecute its labours of late years with a vigour which, it is hoped, is well calculated to diffuse heavenly light in the abodes of heathen darkness. The preaching of the Gospel, and the diffusion of Christian Education and Instruction, tend to remove many of the obstacles which have hitherto prevented the Natives seeking an acquaintance with Divine Truth: and as those obstacles are removed, and individuals become

* Since the receipt of the above Report, the following information has been communicated to the Secretaries:—

“The Abbé Bonavita and his companions (while in England, on their way to sojourn with Napoleon in St. Helena) were assisted in making purchases for St. Helena, by a person immediately connected with the British and Foreign Bible Society, who had formed a pleasing acquaintance with the Abbé in Belgium, and accompanied him to England.

“The Abbé undertook to present to Napoleon a large-paper copy of the Royal Octavo New Testament, superbly bound in green morocco; which he assured his friend would be highly prized and constantly read by Napoleon.”

possessed of a desire to attend to "the things which belong to their peace," to study that Book which reveals the truth of God and makes known the way of salvation through faith in Christ Jesus, the Association stands ready to grant to them the Holy Scriptures; and encourages them to "read, mark, learn, and inwardly digest them, that, by patience and comfort of the same, they may embrace and ever hold fast the blessed hope of everlasting life," which is offered to them therein "through Jesus Christ our Lord."

Grants of the Holy Scriptures have been made during the past year to Christian Labourers connected with all the Missionary Societies labouring for the conversion of the Natives in and about Calcutta.

The Bible Secretary, who is connected also with the Church Missionary Society, has received repeated grants of the Scriptures; which have been disposed of by him among Native Christians, Schools for the instruction of Native Youth both Christian and Hindu, and native applicants both Hindu and Mussulman, who have been found desirous of reading the Christian Scriptures. With a view to bringing the benefits of the Association to bear upon the population generally, the Bible Secretary, accompanied by another member of the Committee, has gone on a stated day, weekly, into the streets and lanes of the city, and disseminated the Sacred Scriptures among persons of all classes and persuasions, who were found able to read, and desirous of obtaining possession of the Scriptures. On these visits, especial attention has been paid to visiting Natives in the upper classes; and the visitors have generally been highly gratified by the reception given to them, and the pleasure and readiness with which the New Testament, the Book of Psalms, and other portions of the Scriptures in the Native and English Languages, have been received.

The Rev. C. C. Aratoon, of the Baptist Missionary Society, has been furnished with supplies of the Bible in Arabic, the Old and New Testaments in Hebrew, Bibles and Testaments in English, and the Proverbs in Hindi, for distribution among Arabs, Jews, European Soldiers, and Natives from the Upper Provinces. Mr. Aratoon also obtained a grant of the Scriptures in Chinese, for distribution among the Chinese inhabitants of Cossitollah; and those Chinese who were engaged for tea cultivation in Assam, but were about to return to China.

Mr. Donovan, having frequent opportunities of distributing the Scriptures among that part of the Native Community which is much connected with mercantile transactions, has been repeatedly supplied with the Scriptures. He reports as follows:—

"14th December, 1840.

"Many thanks for the last fifty copies (of the Four Gospels and Acts of the Apostles) granted to me for distribution on the 17th of November last. They are all gone; and many others besides, from other sources: and I am rejoiced to inform you, that the applicants for more are increasing, rather than diminishing. It is also remarkable, that a great number of the persons whom I have supplied have had their copies taken either by their relations or friends, so anxious have they been to obtain the Scriptures. It gives me the greatest pleasure, moreover, to inform you, that I know that the most part of what I have distributed are not only read, but in part practised by many, and that a moral change is certainly manifest in the character and conduct of many. The Testaments and single Gospels are now to be seen in the hands of Sircars, who come and go in parties of eight and ten together, in boats, from Penhettee, Balukhal, Barrackpoor, and other places, to Calcutta. It is also to be seen in most of the native departments in the — House; where every opportunity is embraced to read it, if it be only for a few minutes: so that I may say, it is read morning, noon, and night; for they read it before they come, and they read it when they return from office; and they all say, what I hope many also feel, that in it are 'the words of eternal life.' The accompanying new list of names, together with the Letters herewith sent, will, I trust, in some measure, show the desire expressed by many to obtain the 'word;' and I do hope, that you will enable me to supply those that are truly hungering, by sending me a further supply of the Four Gospels and the Acts of the Apostles. I shall be glad to have, also, some single Gospels, in Arabic, Sanscrit, and Bengali; and any others you can favour me with. Here is the grand mart for people of all nations. I am now surrounded by Arabs, Jews, Mussulmans, Hindus, Bengalis, Chinamen, French, Dutch, Americans, and English. I have not time to mention all the interesting and encouraging particulars relative to the distributions you have so kindly

enabled me to make: 'Paul may plant, and Apollos water,' I know, but 'God must give the increase.' The seed is in the ground; and if watered, will spring up, I hope, 'unto everlasting life.' "

"21st December, 1840.

"In reply to your Letter of the 15th instant, requiring me to report the circumstances connected with my distribution of the several grants of the Scriptures I have received from the Bible Depository, and especially to 'mention any direct good that may have resulted from the same,' I desire to say, that I cannot mention any direct ~~perfect~~ conversions that may have resulted therefrom; but I rejoice to add, that the greater number of the persons to whom I have given the word of Life did not know before that such words had ever been spoken: and I do, moreover, with much joy tell you, that all (and they are many too), whom I have had an opportunity of speaking to since they commenced reading the Scriptures, are now constantly declaring one to the other, and are willing also to declare to all men, that the 'Testament is the word of God, and not of man;—that God must have been in Christ, doing the mighty works which He did;—that their Shasters are fables, and cannot be understood;—that the Scriptures they can read (and LOVE, too, to read them) day and night. 'Some indeed preach Christ, even of envy and strife, and some also of good-will.' Some who come to me on business, after they have been reading the Scriptures, ask many questions relative to the passages they have been reading. Most of these inquirers are Brahmins; and they often speak to me before other Brahmins who are strangers and know nothing of the matter: these listen and gaze with astonishment, and wonder what we are talking about, for to them it is indeed an 'unknown tongue.' In general, they begin (as soon as they find what the subject of our discourse is) to revile those that are questioning me, and at the same time to vindicate the purity of the Hindu religion. The reply frequently is, 'Ah, brother, I used to think so too, till a few weeks ago!' Then taking up the Bengali Testament (which is always near my Sircar's elbow), and turning to chap. ix. of St. John's Gospel, they beg the strangers to read the account of the blind man receiving his sight; and if they have time to spare, they read also chap. xi. 'Lazarus raised from the dead.' By this means the strangers are no longer strange, but join with the others in admiring the 'wonderful power' and love of God in Christ Jesus our Lord: and then come their prayers and entreaties to be furnished with the Scriptures. And to such applicants, and no other, have I given; till, not only those I have received from you, but also those I have received from other sources, (as, I have before observed,) are all gone: and yet, if I had them, I could distribute more than double the quantity I have received. A Brahmin Sircar came to me some days ago, on business. I put some usual questions to him, which he answered. I said, 'Are you sure?'—He said, 'Did not you give me a Testament, Sir, some weeks ago?' I said, 'I do not recollect that I did.'—He said, 'Sir, you did; and you marked many places, and turned down the corners of many leaves, where I was to read, and one of them was about lies; and now, Sir, since I read that book I cannot tell lies.' A Mussulman, to whom I had given a Translation (in Persian) of the Acts of the Apostles, came to me one day and said, 'Sir, all men will die, if they read your books.' I asked, 'Why?' He said, 'It makes their head go round, and they will die if they speak lies.' A Brahmin came to me one day, and said, 'What kind of book, Sir, is that you have given me? What is that book, Sir? I read it when I am alone: it makes me cry; and while I cry, I laugh with much pleasure. Oh, Sir, I very much love that book!' Many who have received the Scriptures come to me on a Saturday in the course of their duty, and seem rejoiced that the end of the week is come. I say to them, 'You all seem glad because this is a Saturday?' They reply, 'Ah, Sir, to-morrow we are going to read all day!'—I ask, 'What are you going to read?' 'The Testament, Sir, that you gave us.'—I asked, 'Do you remember what you have read? and do you understand what you read?' They said, 'Not all, Sir; but we shall understand, if we read always.'—I said, 'And have you a desire to be always reading the Testament?' They said, 'Oh yes, Sir; all night, and all day!' Another Brahmin said to me, 'Sir, did you give a book to one of our Sircars sometime ago?' I said, 'If you show me the man, I may remember if I did or not.'—He said, 'That man only read that book and cry: he never sleep, and not eat; only read and cry.'—I said, 'Where can I see him? Where does he live? Tell him I will come and

see him.' He said, 'Sir, his friends very angry upon you for giving him that book: they wont let you see him.'—I said, 'And are you also angry with me?' He said, 'No, Sir.'—I said, 'Then tell me where he lives?' He said, 'Without asking his friends, Sir, I cannot tell you.' He went away. Another Brahmin came to me one day, and said, 'Oh, Sir, what shall I do? my son has been reading that book you gave me, and he is going to lose his caste.'—I said, 'How old is your son?' He said, 'Seventeen years, Sir.'—I said, 'That is right. It is time now he lost his caste. But how is he going to lose it?' He said, 'Sir, he is going to eat every thing; and he says that I am not his father, but that his Father is in heaven.'—I said, 'You go, and do and say the same.' Some other Brahmins came up to me, and he went away. One of these was a stranger: the others I had seen before: they came on business, and were waiting close to my desk. One of them that came with the stranger was a man I had often seen scoffing at others for reading the Scriptures; and I had several times offered him Tracts (in Bengali) to read, but he always treated my offer with contempt. Seeing the certainty of his having to wait some considerable time before I could attend to his business, and not willing that he should be idle near me, I opened a Tract of the Acts of the Apostles (in Bengali), chap. x. and noted especially the 34th and 35th verses. He took it, laughing, and said, 'You always want people to read Christian books, Sir: I will never be Christian, Sir.' I said, 'I know that of your own will, I am sure, you never will be; but read that book where I have turned it down, and I shall be glad to hear what you have got to say afterwards.' He began to read; and to the stranger I opened the Testament, and turned down chap. vii. of the Gospel of St. Luke, marking off especially the 11th to the 18th verses. This man read quietly till he came to the 13th verse: he then got up, and went about ten yards from the place where he had been sitting; and he sat upon some bales of gunny-bags and began to read out loud; and in about ten minutes he was surrounded with from forty to fifty people, all listening with the greatest attention;—he, like a sponge drinking in water, absorbing and inwardly digesting every word he was reading: then 'was the light shining in darkness, but the darkness comprehended it not.' The scoffer by this time said to my Sircar, 'Bindabun, what book is this that Sahib has given me to read?' The Sircar smiled, and said, 'Ah! how many times has Sahib offered you books, and you would not read them.'—He said, 'Ah, brother, I did not think there were such words as these! Here, Bindabun! let me read this part to you.' Then he began to read aloud; and he read two chapters before he left off, during which time he had about twenty people listening to him. I had finished his master's business, and he went away: he came back again, and begged I would forgive him for laughing so often at others for reading those good books, and praying that I would give him one. I promised to get him one: his Letter, among others, is with you. The stranger continued to read till all the gates of the House were shut: I gave him a Letter to the Rev. Mr. Morgan, at Sulkea, who kindly gave him a Testament in Bengali. This man lives at Howrah, and the scoffer now goes night and morning to read the Testament. A Sircar came to me to-day, and said, 'Oh, Sir, I am glad to-day is Saturday!'—I said, 'Why?' He said, 'To-morrow, Sir, I shall sit all day under my plantain-tree, and read that sweet book that you gave me.'—I said, 'You mean the Testament?' He said, 'Yes, Sir.'—I said, 'Do you believe what you read?' He said, 'Yes, Sir.'—I said, 'Then you have only one thing more to do—that is, to practise.' He said, 'What is that, Sir?' I replied, 'To do, as well as to believe.'—He said, 'Sir, I never tell a lie word now, since I read that book. How can I lie!' Turning to my Sircar, he said, 'Bindabun, do you read the Testament?' He said, 'I often read, instead of eating; for I read in the morning, till I have no time to eat before I come to office: and I read at night, and sometimes no sleep.' These, and the other circumstances described in my Letters to you, together with the Letters of other applicants, and the new list of names, are the only prospects of good resulting from the distribution of the grants I have been supplied with. In conclusion, I venture to hope, and I pray, that the means used upon this and similar occasions for the distribution of the word of eternal life, that so many as I have distributed may, by the blessing of God, be, as the words of our Blessed Lord are, 'like unto leaven which a woman took and hid . . . till the whole was leavened.'

(To be continued.)

REMITTANCES RECEIVED IN JULY.

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Abergavenny Ladies .....	..	4 5 2	Madeley .....	..	1 16 0
Alford	2 4 4	7 15 8	Man, Isle of	34 9 4	..
Ashton-under-Line .....	..	61 9 10	Maldenhead .....	..	8 16 10
Bacup .....	..	15 9 0	Manchester, Ladies' Branch ..	..	23 16 11
Banbury	10 0 0	8 4 2	Mere .....	..	18 12 8
Ladies' Association	10 0 0	..	Middlesex, North-East	146 7 10	80 12 2
Barton-on-Humber	13 1 2	20 19 10	Milford Haven	15 0 0	..
Beaminster .....	..	8 2 0	Monmouth	20 0 0	..
Beverley .....	..	13 1 11	Neath	13 0 0	12 0 0
Birmingham	200 0 0	45 15 10	Norwood .....	..	3 12 0
In aid of Cheap Scriptures, 6 2 6	..	..	Nottingham .....	..	45 0 0
Ladies' Branch .....	..	3 12 0	Ladies' Branch	30 0 0	..
Blanford	31 10 0	10 0 0	Radford Association	5 0 0	..
Ladies' Association	10 10 0	..	Pembrokeshire and Pems. Dock ..	..	13 11 0
Child Okeford Association, 5 0 0	..	..	Pembrokeshire, at Haverfordwest ..	50 0 0	11 16 8
Farnham & Chettle Asso. 4 0 0	..	..	Plymouth, Devonport, and Stonehouse .....	..	85 0 0
Spelisbury Association	4 0 0	..	Retford	16 17 8	13 2 4
Boroughbridge .....	..	6 8 0	Richmond (Survey)	15 0 0	..
Bridlington .....	..	9 7 3	Romsey .....	..	2 10 0
Ladies' Association	4 10 0	..	Romford and Brentwood	20 0 0	47 0 0
Quay Ladies' ditto	3 10 0	..	Rutland and Stamford	50 0 0	..
Brynmaur .....	..	6 2 9	Stamford Ladies' Asso.	15 6 0	..
Burton-on-Trent .....	..	37 0 5	Sheffield .....	..	4 2 8
Cerne	14 12 1	..	Southwark	100 0 0	..
Chelsea	50 0 0	..	Stafford .....	..	20 5 0
Chesterfield	20 0 0	25 0 0	Tamworth Branch	2 0 0	13 0 0
Dronfield Association	5 0 0	..	Staines .....	..	2 9 0
Chipping Norton	36 0 0	17 18 10	Streatham, Tooting, &c. .....	..	10 0 0
Cinque Ports, Sandwich Asso. 5 0 0	..	..	Suffolk, East .....	..	100 0 0
Cornwall .....	..	150 0 0	Tavistock .....	..	9 0 0
Coventry .....	..	30 0 0	Thames	25 0 0	..
Derby .....	..	18 7 4	Thirk	7 4 6	9 17 8
Belper Branch	25 0 0	..	Ladies' Association	10 0 0	..
Riddings, &c. Association, 9 0 0	..	..	Topcliff ditto	2 15 6	..
Brendall, Collection at	11 6 2	..	Thornbury .....	..	6 0 10
Wirksworth Association, 4 6 2	..	..	Torrington .....	..	15 0 0
St. Peter's Church, Derby, 10 0 6	..	..	Towcester .....	..	5 0 0
Stanley, at the Church	1 19 2	..	Tredegar	3 16 5	1 8 3
Makeney and Milford	2 14 0	..	Tring and Berkhamstead	20 0 0	1 4 0
Morley Park	3 3 8	..	Tunbridge and Tunb. Wells .....	..	41 8 10
Doncaster .....	..	30 0 0	Tunb. Wells Ladies' Asso. 20 1 1	..	..
Marr Ladies' Association, 20 0 0	..	..	Tunbridge Town ditto	35 0 0	..
Donington .....	..	9 18 0	Brenchley	10 0 0	..
Dofryn, Tyoeirig .....	..	1 16 0	Pembury	11 16 6	..
East Ham .....	..	5 0 0	Wadhurst	5 0 0	..
Ely, Isle of	100 0 0	..	Ticehurst	4 2 0	..
Epping	26 0 0	..	Edenbridge	2 11 8	..
Evosham .....	..	34 18 2	Hawkhurst	7 15 2	..
Fordingbridge .....	..	9 19 6	Hadlow	1 2 6	..
Frome	69 19 7	13 2 0	Goudhurst	1 4 0	..
Godalming .....	..	2 12 0	Lamberhurst	15 0 0	..
Hadley, Barnet, &c. .....	..	0 15 11	Uckfield	12 0 0	..
Halifax (Yorkshire) .....	..	25 0 0	Yalding	2 0 0	..
Hampstead .....	..	14 9 0	St. Augustine	8 4 11	..
Hanover (Jamaica) .....	..	18 15 7	Tunstall .....	..	55 0 0
Hay .....	..	14 16 10	Wallingford .....	..	6 19 0
Ladies' Association	5 10 0	..	Wareham, Ladies' Association, 6 0 0	..	4 5 3
Talgarth Ladies' Asso. .....	..	..	Warminster	40 0 0	..
Sunday School Children, 1 8 10	..	..	Wigan .....	..	35 16 4
Hereford, Ladybury Branch, 20 0 0	..	..	Wimborne	117 5 4	10 4 11
St. Margaret's Association, 1 9 0	..	..	Winney	30 0 0	28 8 0
St. Leonard's ditto	1 3 0	..	Woburn and Dunstable	12 16 11	22 3 1
Hereford	30 0 0	..	Dunstable Ladies' Asso.	12 0 0	..
Heywood .....	..	10 0 0	Workop .....	..	10 0 0
Hoddeston	20 0 0	5 7 4	Workop Association	18 0 0	..
Huntingdon	26 12 7	63 7 5	Yarmouth (Nova Scotia)	13 8 10	13 8 10
Islington .....	..	27 11 10			
Leicester	100 0 0	19 3 10			
Ladies' Branch	2 0 0	..			
Ashby ditto	20 0 0	..			
Hinckley ditto	42 0 0	..			
Harborough ditto	20 0 0	..			
Loughborough ditto	26 0 0	1 0 0			
Lutterworth ditto	50 0 0	..			
Melton ditto	20 0 0	..			
Rothley and Mount Sorrell, 19 0 0	..	..	
Thrusington Association, 0 10 6	..	..	
Llanelli .....	..	18 12 6			
Llanengan	16 4 8	16 4 8			
Louth .....	..	33 0 0			
Donation by Mrs Harrison, 50 0 0	..	..	

DONATIONS OF TEN POUNDS & UPWARDS.

Dalton, Mrs. W. H., Cockspur Street	10 16 0
Elliott, Mrs., Upper Clapton, to fulfil the wishes of late Miss Baser, of Mile End ..	50 0 0
Friend, by John Buchanan, Esq.	30 0 0
Guest, Mrs., Cheltenham	(add.) 40 0 0
Stewart, Lady Shaw, Belgrave Square	50 0 0

LEGACY.

Aslett, Mrs. Catherine	(less charges) 20 0 0
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MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NOTICE.

THE Committee of the British and Foreign Bible Society have resolved, in compliance with the wishes of many of their friends, to issue some of the Editions of the Society's Books in Roan and Morocco Bindings, with gilt edges: it being understood that no allowance be made thereon to Subscribers.

The following Bibles are now ready; and other Editions are in progress of binding:

Pearl Bible 24mo. Roan embossed, gilt edges . . .	1s. 10d.
Ditto 24mo. Morocco, ditto . . .	2s. 10d.
Ruby Bible 24mo. Roan embossed, ditto . . .	1s. 10d.
Ditto 24mo. Morocco, ditto . . .	2s. 10d.

NEW SOCIETIES:

Continued from p. 245 of No. 27.

Connected with		Connected with	
ST. GEORGE'S Branch.....	St. John's Auxiliary, New Brunswick.	SHEFFIELD Branch.....	Fredericton Aux.
ST. MARTIN'S ditto.....		MANGERVILLE ditto.....	New Brunswick.
AGE-TOWN ditto.....		OROMCTO ditto.....	
HAMPSTEAD ditto.....		BEDWELTY (Monmouthshire)	
HAMPTON & NORTON ditto		Auxiliary.	
JERUSALEM... ditto.....		MYNYDDYSLWYN (ditto) ditto.	
JEMSEG... ditto.....		RISCA Association.....	Newport (Monmouthshire) Auxiliary.
KINGSTON... ditto.....		ABERSTYCHAN ditto.....	
LONG-REACH, EAST, ditto.		GARNDDIFFAITH ditto.....	Pontypool ditto.
LOWER JOHNSTON ditto...		LLANHITHEL ditto.....	
YOUNG'S COVE... ditto...	St. Stephen's Branch, New Brunswick.	WRABNESS... ditto.....	Colchester ditto.
MILL-TOWN Association ..		BIERTON... ditto.....	
ST. DAVID'S... ditto.....	Carlton County Aux. New Brunswick.	STONE... ditto.....	Aylesbury ditto.
TOSIQUE Branch.....		WHITCHURCH ditto.....	
RECHMOND ditto.....	Market-Rasen Aux.	ORTON... ditto.....	Kendal ditto.
JACKSON-TOWN ditto.....		HABROUGH & INNINGHAM	Barrow-on-Humber ditto.
WAKEFIELD ditto.....		Ladies' Association.....	
GLENTHAM.. ditto.....			

From the Secretary of the Stockport Auxiliary Society.

August 4th, 1841.

THE Annual Meeting of our Society took place on Tuesday last, in the Stockport Sunday School. The evening was exceedingly unfavourable, as it rained incessantly; but still the attendance was respectable. The Secretary, the Rev. N. K. Pugsley, presented to the Meeting a statement of the operations of the Society during the past year. It was delightful to hear, from this statement, that the Ladies' Bible Association, established in 1833, had visited 8783 families; and had distributed among the poor a very large number of Bibles and Testaments. The operations of the Auxiliary Society were equally gratifying. It appeared, from the statement, that nearly 20,000 copies of the Scriptures had been circulated in Stockport and the immediate neighbourhood, through the medium of Sunday Schools. The Society, it appears, was established in 1813; and since that time, it has distributed among the population of the borough 29,451 copies of the Scriptures. The population of the borough at present is about 50,000; and the Secretary expressed it as his conviction, that no town

in the British Empire is better supplied with the word of God. The Meeting was addressed by the excellent Chairman, James Heald, Esq.; by the Rev. R. Frost and the Rev. E. H. Nolan, of Manchester; and your Agent, Mr. Bourne. The addresses all breathed a most Christian and expansive spirit; and the Meeting separated with as warm an attachment to the Institution as ever they had felt before.

From M. de Pressensé, the Society's Agent for France.

(Continued from p. 248 of No. 27.)

Paris, June 30, 1841.

Colportage carried on under-ground.—At F——, in the Department of Arriège, two colporteurs visited a large iron-mine together; and the following is an account of what they saw. It was not without some distrust that we descended to the bottom of the shaft. We arrived there at the very moment when the workmen were enjoying a brief relaxation from their heavy toils. We made them an offer of our books, and found them well disposed to listen to us. Notwithstanding their poverty, ten of them bought Testaments. While we were engaged in conversation with a miner, who could not at once make up his mind to take a copy, one of his companions joined us, calling out to him, "Buy it! buy it! you will never make a better purchase! It is now some time since I have had a Testament; and I very often read in it; and can assure you, that if it were more generally read with attention, the number of bad people in the world would be considerably diminished." This timely advice settled the matter at once; and the miner bought a Testament accordingly.

Colporteurs among the Military.—I had been visiting the Camp of —— (writes a colporteur), in the expectation of selling a few Testaments; but I found it difficult to obtain an entrance. However, after stating my object to a Captain, he said to me, "You have the appearance of an honest man, and I will try to manage the matter for you." He then conducted me to the Captain on Guard, with whom I discoursed for more than two hours. He expressed his cordial approbation of the labours of the Society; but, notwithstanding, declared that he durst not permit me to offer my books for sale in the barracks. Finding that, with every readiness to oblige on the part of the Officers to whom I had addressed myself, I was not likely to succeed in effecting a sale, I inquired if it were consistent with the rules of the service that I might be permitted to distribute a few books gratis among the soldiers. [Here it must be remembered, that if a colporteur gives away a copy, it is at his own expense.] "If you are really so well-disposed," said the Officers, "we will assist you more effectually. There is in our camp a certain Captain who reckons much upon these kinds of books; and if you will entrust him with some of your Testaments, he will distribute them with better effect than you, from his knowledge of the men around him. I gladly closed with this offer; and had reason to congratulate myself for having so done; for three days afterwards, two soldiers from the camp came to me, requesting me to sell them New Testaments in every respect similar to those I had given the Captain. I inquired how they came to know that I had given him any. "We were told it," said they, "by some of our comrades, who were fortunate enough to obtain copies; and it was from them also that we learned that you undertook the sale of them." Once more I added, "How was it you became acquainted with the value of the book?" "Why, from hearing it read

yesterday by our Corporal, who has nearly finished half the volume. Our whole company attended while he read aloud; and every one was obliged to own that it was an excellent book; so that we think that many of our comrades will become your customers."

I could add to the foregoing many other interesting extracts; but it is time that I should draw to a conclusion. From what I have already communicated, so much will be evident, that if, on the one hand, the first quarter of the present year is marked by an issue of 3361 copies of the Holy Scriptures beyond the corresponding quarter of the previous year, it is no less distinguished by the most encouraging results. In order that your Committee might be fully convinced of the importance and excellence of the work which they are carrying on in France, it is necessary that they should hear what the friends of the Gospel—whether Ministers or laymen, who are directly or indirectly connected with the dissemination of the Holy Scriptures, say of the work. I can add to the testimony of the Rev. Mr. Monod at your last Anniversary Meeting, that they one and all conjure you to continue your valuable labours, to which the Lord has so abundantly vouchsafed His blessing;—that they join with me in asserting that we have no right to judge from the past, and especially from the last five or six years, what may be the opportunities afforded to us for the future.

From the Appendix to the Twentieth Annual Report of the Paris Protestant Bible Society for 1840.

FROM A CORRESPONDENT AT ARDÈCHE.

ENTERING a house one day, I met a person of the age of ninety. He was alone; the Bible, the precious treasure he had inherited from his grandfather, was before him. This Bible, and this old man so long associated, made a deep impression upon me. This excellent and pious mountaineer was deaf, he consequently did not hear me enter; but on perceiving me, after expressing the lively pleasure which my visit afforded him, he said, "My dear Pastor, I every day bless the Lord for three things: the first is, that, in His infinite mercy, He has given me this Bible; the second is, that He has enabled me to find the means of putting the Bible into the hands of all my children; and the third is, that, after having afflicted me with deafness, He has graciously continued my sight. For these benefits, which I do not deserve, may His Name be blessed!" "Amen!" I replied, to that expression of resignation and gratitude.

From the Nineteenth Annual Report of the Calcutta Bible Association.

(Continued from p. 259 of No. 28.)

MANY interesting Notes from Natives, containing applications for the Holy Scriptures, have been received: a few specimens of these are given:—

1.

"SIR—Will you be so kind as to have a copy of Holy Bible to me, which would be very necessary for me; and, on the other hand, you must mark me those parts which are most useful. Yours, JODOONAUTH MOOKERJIE."

2.

"HONOURED SIR—I beg to inform you, that you will be pleased to give me one New Testament: if you give me, then I shall be very obliged by you, because I cannot understand all meanings in English.

"I am, Sir, your most obedient servant, NOBIN CHUNDER."

3.

"MY DEAR SIR—You will be so good upon me to send me one of the Bengali New Testament, and I much love to read that book day and night; and oblige me.

"I am, Sir, your most obedient servant, ANUNDO CHATERJIE."

4.

"SIR—I have been hearing a part of a book called the Four Gospels, which you gave to Luckinarain Mookerjee; and I shall be very happy if you will procure me one like it, as I am very desirous of hearing it at all the times.

"I am, Sir, your obedient servant, BRUGGOBAN CHUNDER CHATTERJEE."

5.

"Pran Mbund Mookerjee presents his best compliments to —; and requests the favour of his kindly sending to him a Bengallee Translation of the Four Gospels, &c. for the use of himself and his friends."

6.

"GENTLEMAN,

"SIR—I beg leave to inform you, that I have heard you present, with kindness to many, Testament Books; so I hope you will be kind enough to give me a book of that kind, which I can understand well, and great desire to learn.

"I am, Sir, your most obedient servant,

"14th Dec.

"TARRUCK NATH MOOKERJEE"

7.

"SIR—Understanding from some credible source that you are distributing religious books, if such be a fact, will you have the goodness to present me with a copy of Holy Bible in English, as I am anxious to read it.

"Yours sincerely, HOLLODHUR SEIR."

8.

"I beg leave to inform you that I have a great desire to learn the New Testament, so I hope you will be kind enough to give me a book.

"I am, &c. NOBIN HHUNDER MITTER."

9.

"I have the pleasure to represent my request unto your honour, and as to furnish me a Bengallee New Testament.

"I am, Sir, your obedient servant,

"5th Dec. 1840."

"HURRO MOHUN ROY."

10.

"SIR—Please to give me a book; use for myself, Four Gospels and the Acts.

"Yours obediently, BUREE MITTER."

11.

"SIR—I respectfully beg leave to inform your honour, that you will be kind enough to present a Testament, that I may learn that book: so if you kindly do so, then I shall be more obliged to you.

"I am, Sir, your most obedient servant, HURRISH HHUNDER MOOKERJEE."

12.

"MY DEAR SIR—I thank you, and give you the trouble for my writing to you, for this, the bearer, name Modhusodun Ghose, is a candidate for a Bengallee New Testament, and he had signed his name to your list by me; so I hope that he can get one from you, and oblige.

"I am, Sir, your most obedient servant,

"10th Nov. 1840."

"HURRY MOHUN BOSE."

The following application is from three Armenians:—

13.

"REV. SIR—In the first place, I beg to be excused the presumption I have thus taken in addressing these few lines to your Reverendship, and hope to meet with success.

"That since am very poor, and circumstances cannot afford for paying the value of three English Holy Bibles and one Armenian Testament, therefore I beg you will kindly grant me the same as a gratis, for which your Reverendship will be rewarded by the Almighty.

"I remain, Rev. Sir, your most obedient servant,

"MACERTICH M. PAULS.

"JOSEPH M. PAULA.

"NAKERTOOM M. STEPHENS."

From the Rev. James Thomson.

Woodstock, New Brunswick, July 24, 1841.

In my Letter to you, dated in Fredericton the 5th instant, I mentioned that I was about to go northward, up the River St. John, but could not say to what extent. My object was twofold: first, to visit Woodstock and other places in that same county, to encourage such Societies as I should find formed; and to form new ones, as opportunities offered. My second object was, to visit the French Roman-Catholic Settlement high up the river, called Madawaska; consisting of a people resembling, in many respects, the French Canadians.

On the day after I wrote you, I started for Woodstock; and there, on the following day, held a Public Meeting of the Woodstock Bible Society;—previous arrangements having been made, and notices given. Our Meeting was good; and it was agreed that another Public Meeting should be held, when I returned down the river. The Society existing here was first formed in 1836, and was re-formed in 1839. It has contributed a fair sum these last two years, as a Branch of the Fredericton Auxiliary. But as Woodstock is the centre or head of a county, and a place of note as to the surrounding country, the subject was considered, whether it would not be better to extend its name and character; that it might take its stand as an Auxiliary, and raise up Branches around it, in the various parishes of the county. This was to be more fully considered, on my return.

On the 9th, I started for Tobique, and arrived there the following day. Two Public Meetings were held here; and a New Society was formed. This place is still well immersed in the forest, and not much, perhaps, may be expected from this new accession to our numbers. But something, and not little, I think, is always gained by the formation of a Bible Society in any place. Many are the blessings flowing from Bible Institutions, both direct and indirect; and some of these are always enjoyed, where any thing at all is done. We are therefore never to be discouraged with smallness in results; for that is better than what is smaller still; and much better than nothing, which latter would be the state of things where no effort is made.

After leaving Tobique, I came to the Grand Falls, a noted waterfall in the River St. John, and coming nearer perhaps to the splendid Niagara Falls than any thing I have seen. This Fall is the only interruption to the navigation of the river to its mouth, a distance of more than 200 miles. The mouth of the St. John is singular. There is a fall at its mouth of full twenty-four feet; and yet large vessels pass up and down through this Fall, in full sail. I explain, and further illustrate this beautiful circumstance, in the following words from Dr. Gesner, the Official Geologist of the Province:—"The accumulated waters," he says, "of this extensive and deep river, with all its lakes and tributary branches, are here dashed through a narrow gorge, and over a rapidly-inclined plane, into the sea. Interrupted by small islands above, and compelled to pass over huge masses of rocks obstructing the narrow passage, the river, foaming and spouting with tremendous fury, assumes, at making its exit, a most tragical character, threatening with instant death any who may venture upon its troubled bosom. But, on the flood tide, the scene is changed; the ocean spreads its mantle over the thundering cataract, and, flowing inwards through the narrow chasm, stills

the noisy rapid ;—the tide-lock of the Falls is shut, and, apparently to oblige the inhabitants, allows them to pass in safety, even with large vessels."

There is in all this a fine exhibition and combination of the majestic and benevolent character of the Great Creator and Arranger of this world. Surely the earth showeth forth His handy-work, while the heavens declare His glory !—You will please excuse my touching upon this subject ; for though it appears extraneous to my objects, yet it is not so altogether ; for the Bible frequently draws our attention to these matters, whilst most men, and most Christians too, sadly overlook them. In my humble estimation, God is about to be more worshipped in His works, in the midst of which we are, than He has been. I do not mean the Naturalist's worship, but the Christian's. We dwell in His temple ; and almost never a one says, "See what manner of stones and buildings are here !" But, as the Bible spreads and is read, our attention will be drawn to these things as they should be ; and then shall men be said, with more propriety than now, "to worship Him that made heaven and earth, and the sea, and the fountains of waters." Living in the midst of these fountains of waters, I think it a duty at times, in connexion with the Gospel, to draw the attention of an audience to such matters, when I occasionally and unofficially expound—what I always officially give—the word of God.

After this digression, I return to the Grand Falls.—Above these Falls, the river is navigable, as far perhaps as below them. Below them there are roads on the banks for carriages to go ; but above them there are none, and with difficulty a horse can get along. The usual mode of travelling, therefore, is by water, in small canoes, either hollowed out of a tree, or made of the bark of the birch. In going up the river, these canoes are pushed along, by a ten-foot pole, in the shallow water close by the river side ; whilst, in coming down, they take the middle of the river, availing themselves of the stream, and helping it by the paddle. In poling up the margin of the St. John in this way for thirty-eight miles, I had a fine opportunity—and much better than the Welchman had in going along the road—of seeing every larger and smaller stream, and every little brook and rill, pour in their contributions to the great stream. In seeing these, and in marking every one of them as we moved slowly onward, I thought, and often thought, of your great Stream, and the Welchman's beautiful figure, and of all your Auxiliaries and Contributaries. May God give a plentiful rain from Heaven, to increase the rills, and the brooks, and the rivers, that flow into your main stream ; and also to increase these contributaries in number as well as in magnitude, in order to augment—and greatly and rapidly to augment—your glorious stream ; which, though glorious, is still small, yea very small, so that one can wade it easily, with the waters not above the ankles ! But such a stream, though it well fertilizes where it goes, only can benefit, here and there, spots of the large field—the world—which God intends it to water. Soon may your river reach the loins ! soon may it be impassable for man or horse ; and become like the great La Plata and Amazon, with their grand overflowing streams of 150 miles wide ! Through the latter I have waded, where it did not pass the ankles, on its descent from Chimborazo ; and into the grand mouth of the other, and out of it once and again I have sailed, where from its centre, for more

than 100 miles, neither of its banks could be perceived, from its great width. Even at Buenos Ayres, which is 200 miles from the sea, the river is 30 miles in breadth. Shall I live to see your stream 30 miles broad, and grow as familiar with it, as I am with the La Plata at Buenos Ayres? At present, though you roll along deep and majestic, yet still one could shoot an arrow across you. We have seen great things in the Bible Cause, from year *One* of your Bible Society age, to year *Thirty-seven*. And we have reason, I think, to hope that things will yet take place—and soon—which, from their magnitude in extent and effects, will greatly surprise and delight us all. The Bible Society is still but poorly supported. The great body of Christians are yet in the dark, as to its claims. When the mists that envelope them on the subject are dispelled, we shall see a noble company burst forth in the Christian Body, to send abroad, among the Heathen, in all their millions and many tongues, the word of light, life, and salvation. Then will your funds rise rapidly, and your issues multiply greatly. At present, you have not, even up to this day, sent forth so much as one entire million to all the Heathen Nations together, in all their 600 millions and upwards. You should send to the Heathen yearly, one million—two, three, and more. But your funds do not allow it;—and that is the only hindrance, for the Heathen are ready to receive the word of God on almost every hand; and more ready—to our shame!—are they to receive, than we to give. You did well, at your last Anniversary, the other month, to draw the attention of the public to the want of attention to the Bible Cause. Your bringing forward the Missionary efforts in juxtaposition with the Bible efforts was instructive; and I hope it will be impressive upon many! 400,000*l.* for the Missionary Cause, raised in Britain in one year, is glorious—and to God be the glory! But, that there should have been in the same time only 50,000*l.* for the Bible Cause, is inglorious;—and to us all be the shame! The truth is, we have all been, as already said, much in the dark on this subject, and not aware of what we should do, or what we actually were doing in these matters. I have often urged, in my little addresses, the duty of sending the Bible onwards, in company at least with the Missionary; and that it ought never to lag behind him; but rather, if there is any difference made, that it should be in advance of him; as the Bible can penetrate where the Missionary either cannot or dare not;—and of this, your Extracts for June, just come to hand, afford one of several good illustrations. But, through your visible, tangible mode of setting the subject forth by figures and sums, you have led me to make calculations, by which I see that I am myself, in my little contributions, exactly in the error you describe; and in which error, also, is the general Christian Body. But how shall it be corrected? Shall I withdraw from the Missionary Societies the annual mites that stand at my name? God forbid that I should! I must, then, *add* to you, in order to bring things into sorts and due proportions. Please, then, to desire Mr. Hitchin to change my annual Bible-Society Subscription of Two Guineas into Five. When I can make the Five, Ten, I shall *even* things better; but, in the mean time, please receive the error-tribute now mentioned.

This is another digression, and a long one. Forgive me! but you see it has cost me something, as well as you. — I now return into my canoe in the St. John, poling and poling slowly up its pleasant banks.

(To be continued.)

REMITTANCES RECEIVED IN AUGUST

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Barking .....	..	3 6 0	Richmond (Surrey) .....	..	1 12 6
Battersea .....	..	1 16 0	Rochester and Chatham .....	..	5 6 10
Bermuda	15 0 0	15 0 0	Ryde .....	..	20 10 1
Berwick .....	..	10 0 0	Salesbury	70 0 0	20 0 0
Bishop Wearmouth & Sun- derland .....	..	75 18 3	Ladies' Association	15 0 0	
Blackburn .....	..	40 0 0	Amesbury ditto	6 0 0	
Chatham Association .....	..	5 3 7	Scarborough .....	..	30 6 0
Bloomsbury: Queen-square			Somerset	125 0 0	206 9 9
Ladies' Association	5 0 0		Banwell Association	30 0 0	
Gentlemen's ditto	10 0 0		Bridgewater Ladies' ditto	5 0 0	
Brecon, Ladies' Association	30 0 0		Broadway ditto	10 0 0	
Bridgend .....	..	13 10 0	Bampton ditto	3 0 0	
Bridport .....	..	20 0 0	Crocombe ditto	10 0 0	
Bristol .....	..	450 0 0	Cheddar & Axbridge Asso.	10 0 0	
Burton-on Trent	12 19 0	8 0 8	Chard Department	10 0 0	
Caerleon	25 0 0		Castle Cary Ladies' Asso.	5 0 0	
Cheisen .....	..	3 0 0	Dunster ditto	8 16 6	
Cheitenham	30 0 0		Glastonbury Association	26 10 0	
Chobham .....	..	2 19 6	Ilminster Ladies' Asso.	7 0 0	
Croydon .....	..	4 15 4	Ile Abbot's ditto	2 10 0	
Deddington .....	..	0 19 6	Milverton ditto	10 0 0	
Derby .....	..	41 5 3	Minehead ditto	16 14 8	
Kirk-Langley Association	13 14 7		Nether Stowey ditto	5 0 0	
Ilkeston Branch	5 0 0		North Peaberton ditto	10 0 0	
Doncaster, Hatfield Asso.	5 5 0		Street ditto	7 0 0	
Marr Ladies Association	25 0 0		Wincanton ditto	6 0 0	
Durham	16 5 5	9 14 7	Williton ditto	10 0 0	
Epcom Ladies .....	..	2 7 6	Wells ditto	15 0 0	
Evesham	15 0 0	6 8 2	Wiveliscombe ditto	10 0 0	
Evesham Association	5 0 0		Southwark	150 0 0	
Perthshire ditto	32 16 2		Staines .....	..	5 19 0
Bilford ditto	10 0 0		St. Alban's	30 0 0	9 15 10
Broadway ditto	10 0 0		Stockport .....	..	31 19 0
Alcester ditto	10 13 6		Ladies' Association	20 0 0	
Fareham Ladies' Asso.	20 0 0		Thame	10 0 0	10 17 8
Farnham .....	..	5 4 6	Victoria .....	..	8 17 7
Albionhot and Scale Asso.	1 9 8		Walsall .....	..	15 16 0
Bentley ditto	21 7 6		Warwick .....	..	20 0 0
Binsford and Kingsley	10 0 0		Wellington (Somerset)	15 6 2	41 15 4
Fenny Stratford .....	..	6 17 11	Whitby .....	..	43 19 11
Gateshead	20 0 0	30 10 9	Wiltshire .....	..	217 0 0
Godalming .....	..	0 10 0	Warminster Branch	35 0 0	
Gravesend	40 0 0	9 17 0	Chippingham ditto	35 0 0	
Hadley, Burnet, &c. .....	..	1 4 6	Trowbridge ditto	30 0 0	
Halfax, Ladies' Branch	50 0 0		Ditto Ladies' Asso.	10 0 0	
Hammermith, Ladies' Asso.	3 15 0		Highworth Branch, for 1841	15 0 0	
Hampstead .....	..	7 17 6	Ditto, for 1841	13 0 0	
Hants, North-East .....	..	26 0 1	Highworth Ladies' Asso.	10 0 0	
Hereford	31 3 11	22 0 7	Wimborne .....	..	28 0 0
Ladies' Association	29 18 5		Woburn and Dunstable .....	..	3 1 0
St. Leonard's Asso.	2 0 0		Wolverhampton .....	..	14 12 0
Jersey	14 14 3	33 4 3	Worcester	37 12 7	115 13 8
Ladies' Branch	33 0 0		Wrexham	62 3 6	21 4 0
Keighley .....	..	10 0 0	Ladies' Association	15 0 0	
Liverpool .....	..	357 1 1	Pickhill ditto	12 16 6	
Llandovery .....	..	6 5 6			
Mere	10 0 0	0 9 0			
Ladies' Association	10 0 0				
Middleton and Teasdale	5 0 0				
Milborne Port .....	..	5 17 9			
Mold, Hawarden .....	..	4 16 6			
New Brunswick	105 6 3				
Newcastle-on-Tyne .....	..	106 7 10			
Newcastle-under-Lyne .....	..	9 3 4			
Northampton, Ladies' Asso.	5 0 0				
Wellington Branch	25 0 0				
Spartan Association	3 10 0				
Ravensthorpe ditto	1 10 0				
Naseby ditto	0 14 0				
North Shields & Tynemouth .....	..	44 4 7			
Nottingham .....	..	46 0 0			
Eastwood Association	4 0 0				
Lenton ditto	5 0 0				
Fembroke & Fembroke Dock .....	..	32 0 0			
Peterborough	32 9 3			
Poole	10 1 6			
Preston	51 2 0	20 0 0			
Pwllheli	2 3 0			
Rhayader	9 8 3			

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Langton, Rev. S., St. Helier's, Jersey... 10 0 0

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fordshire... 19 0 0
Lewin, Miss Sarah, late of Lowestoft,
Moleys of further Residue of Estate,
(less duty) 917 9 1
Palmer, Rev. W., late of Polesworth,
Warwickshire (less duty) 80 0 0
Scott, Miss Sarah, late of Hammermith,
(less duty) 50 0 0

COLLECTION.

Teachers and Children of St. Michael
Sunday School, Whitechapel... 1 2 0

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

NOTICE.

THE Committee of the British and Foreign Bible Society beg to announce, that the following Bibles and Testaments, in superior bindings, are now ready.

No allowance will be made on these Books, to Subscribers.

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		s.	d.
English, Imperial 4to. <i>fine, Marg. Ref.</i>	Morocco, gilt edges,	25	0
Pica, Crown 4to. . . . <i>ditto, Marg. Ref.</i>	Morocco, ditto	18	0
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Brevier, Medium 8vo. <i>ditto, Marg. Ref.</i>	Morocco, ditto	10	3
Nonpareil, Demy 12mo. <i>2d qual. Marg. Ref.</i>	Morocco, ditto	5	9
Ditto <i>Marg. Ref.</i>	Roan, ditto	4	9
Pearl, Foolscap 8vo. . . <i>fine, Marg. Ref.</i>	Roan, ditto	4	10
Ditto <i>ditto, Marg. Ref.</i>	Morocco, ditto	6	4
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Ditto <i>ditto</i>	Roan, ditto	1	10
Nonpareil, Crown 12mo. <i>ditto</i>	Roan, ditto	2	2
Minion 24mo. . . . <i>ditto</i>	Morocco, ditto	3	10
Ditto <i>ditto</i>	Roan, ditto	2	7
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Minion, Foolscap 8vo. <i>fine, Marg. Ref.</i>	Roan, gilt edges,	2	3
Minion, 24mo. . . . <i>inferior</i>	Roan, ditto	0	10
Ruby, 24mo. . . . <i>ditto</i>	Roan, ditto	0	8
Pearl, 24mo. . . . <i>ditto</i>	Roan, ditto	0	8
Diamond, 32mo. . . . <i>ditto</i>	Roan, ditto	0	8
Ditto <i>ditto</i>	Roan, col ^d . edges,	0	6

From Mr. T. Sanger.

Islington, Sept. 23, 1841.

I ATTENDED, on Tuesday Evening, a Meeting at East Ham, Essex. In the absence of the Vicar—who sent his own and his Lady's subscriptions to the Society, with a kind note—a Gentleman, bearing the much-esteemed name of "Fry," took the Chair. The Meeting was addressed by another Son, and a Son-in-law, of the benevolent Lady of that name. These were the only speakers, besides myself: but these Lay-Gentlemen had made themselves so well acquainted with the details of our last Report, that it was not difficult for them to occupy a considerable portion of time pleasantly and profitably. How easy would it be, to hold Public Meetings, and how would Ministers of Religion be relieved, if Laymen of education and influence would more generally appear upon our platforms, as speakers, having previously well read the Report of the Society! This Association of a small Rural District, after being in existence for some years, realized last year, for the Sacred Volume, £9.4s. 6d., and in Free Subscriptions £26.16s. 7d. In the Report are these words:—

"We labour without a hope that any effort we may make will be observed beyond a few short miles from our doors: but we are satisfied thus to labour
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rejoicing in the belief that those labours are acceptable to you; while, further than this, we are supported, even when difficulties arise in our path and disappointment awaits us, by the knowledge that so good a work as the diffusion of the Scriptures is acceptable to God."

With another extract I will leave this interesting Society and Meeting:—

"We cannot lay before you, as we have been justified heretofore in doing, simple narratives of crosses taken up, or of the Bible specially blessed to any through our instrumentality; but in our cottages we behold the word of God; and in our district generally we rejoice over an apparently growing love for its contents, and in an expressed desire to live by its injunctions. If all we desire is not fulfilled, neither is our reward altogether withheld; and for this mercy we call on you, with us, to thank God."

From the 13th Report of the Pembroke and Pembroke-Dock Auxiliary.

YOUR Committee have the pleasure to report the formation of a new Bible Association, in connection with this Auxiliary, denominated the Saundersfoot Bible Association, which was instituted at a Committee Meeting, held there on the 20th of April, 1841. It had long been the desire of your Committee to form an Association there, from a thorough conviction of the wants of the population; and an attempt, which failed, was made for this purpose in 1835. Local circumstances have continued to prevent this much-desired object until the present year; when several highly-respectable and influential gentlemen very kindly agreed to give their support and assistance; and the zeal and ability manifested by those who have taken upon them the work, gives promise of future and great usefulness: already they have issued 55 Bibles and 31 Testaments, total 86; and have received in Free Contributions, 4*l.* 5*s.*; for Books, 17*l.* 19*s.* 9½*d.*; total, 22*l.* 4*s.* 9½*d.*; and this in eleven weeks from its formation.

Thus, in this hitherto uncultivated district, the seed of Divine Truth has been sown; and your Committee trust that the God of all truth will add his blessing thereto, and grant that the moral desert may be made to blossom as the garden of the Lord.

From Dr. Pinkerton.

Osnabrück, Sept. 3, 1841.

THE Bremen Bible Society continues to be well supported. They circulated 1023 Bibles, 259 Testaments, and 79 Psalters, last year; and their Agent at the Port of Bremen continues to supply the Emigrants to America with copies of the word of God. Their own funds are adequate to furnish these with Bibles; and we supply them with Testaments for the Catholics on the usual terms. Of the 100 copies sent to them in April, they still have a part on hand. This measure, of supplying the Emigrants with the Scriptures, I proposed to them six years ago; and, in that period, the number disposed of has been upwards of 2000: and letters from America show that these copies have been blessed to some. Among others, a Jew has had his mind drawn to the Truth; and has written a letter of thanks to the Committee for the copy he received.

The Bremen Ministers have also, of late years, introduced the usage, at marriages, of bestowing a neatly-bound copy of the Scriptures on every new-married couple, with suitable exhortations: and this Marriage

Bible is not only well received, but is generally esteemed as a precious boon belonging to the newly-formed household. A usage similar to this exists in the Principality of Hildesheim, since the year 1748. At that time, L. C. Böttcher, the founder of the Schoolmasters' Seminary at Hanover, left a legacy of 200 dollars for the purposes thus expressed in his will:—"From love to God and His cause, and also to my native place, Great Lafferde, in which God has bestowed upon me many blessings, I, the undersigned, have left to the whole of the population of that place, 200 dollars, the yearly interest of which shall be applied to the purchase of new Bibles, neatly bound in leather, but not gilded on the edges, to be given to young people at the time of their marriage, with exhortations to read such, as a Family Bible, for their edification." Since that period, upwards of 700 such Bibles have been put into the hands of new-married persons, from the interest of this legacy. These Bibles are greatly prized; and no instance has yet been observed of the poorest family, even in the greatest distress, having ever parted with one of them.

The issues of the Bremen Society, during twenty-five years, amount to 16,765 Bibles, 1994 Testaments, and 1404 Psalters; chiefly among their own population; of whom 50,000 belong to the town of Bremen, and 17,000 to its small territory.

From the Rev. J. L. Krapf, to D. Coates, Esq.

Ankobar, Feb. 20, 1841.

I REPEAT my strongest wish that you may be able to furnish me with a rich quantity of Amharic, and, still more, of Ethiopic Scriptures. I got about 200 copies from Cairo; but after a day and a half they were all given away. The people, having heard of their arrival, came from all quarters, begging for books. From the morning till evening they besieged my house; and only the sticks of my servants were able to prevent them from breaking the door of my house open. Even the strongest rain could not determine them to go home. I have never seen so great a desire for books in Abyssinia; and I cannot conceive what are their real motives. Respecting a great number of them, I cannot but think that they are led by a real and interior want of the word of God. I can tell you, in a verbal sense of the word, that the whole scholarship of all the five Churches of Ankobar asked for Bibles, and I was not able to comply with their desire. You may think that this made a distressing impression on my mind, as well as on the people. I may be allowed to mention only one instance:—Three days ago, the son of a concubine of the King came to me, accompanied by another boy, the son of the Prime Minister of Shoa. Both boys begged earnestly for a copy of the Holy Bible. I examined them whether they were able to read, and had the pleasure to find that the son of the concubine was well acquainted with reading. I therefore gave him what he asked for; but I refused to give the other boy, as he could not read very well. But he fell down at my feet, and cried aloud, saying, "O father! give me a book." I said to him, "You must first learn reading, and then I will give you a book." He replied, "I shall learn it; but give me only a book at present." I said that I had given them all away; but he cried still more, until I took a book from my boys, and gave it to him. He then arose, being exceedingly glad at having got the treasure he came to seek for. He ran away, saying, "I shall learn the whole by heart."

It is a pity that the transport from Tadjurra to Shoa is so expensive (the camel's load per 17 dollars), else I would beg you to send several thousands of copies, if you are able to do so. At least, I might beg for 500 Ethiopic and 500 Amharic Scriptures. I shall beg the King to send a copy to every Church of his kingdom. He will not refuse this petition, if only the Amharic Scriptures are accompanied with Ethiopic. This circumstance will certainly contribute to the increase of our influence upon this Church, and present a good antidote against the Roman Catholics, supposing they should come to Shoa. Besides, this step might lead to the formation of a Bible Society in Shoa, if the learned of the country have got what they always require—Ethiopic Bibles. I humbly pray that the Lord may enable you, not only to send Scriptures, but also some brethren endued with a great measure of compassionate love, and of a heavenly, wise, and placable spirit, as well as of an intrepid faith*.

From the Rev. William Dean.

Bankok, Siam, April 1841.

You may be interested to learn, that, in this place, portions of the Sacred Scriptures have been extensively circulated among the Chinese, amounting to more than 300,000. The versions hitherto published are more or less defective; and it is to be expected that imperfection will, for a long time to come, attend our efforts in this department of Christian enterprise: but by attending the distribution of the word of God with personal explanations, we hope much good is done, while the way is thus preparing for an improved edition of the Bible in the language of the Chinese.

Portions of the Scriptures have been translated into Siamese by the Rev. Messrs. Jones and Robinson, which have also been put in circulation under encouraging prospects. The word is beginning to take effect, and we hope soon to witness still happier results.

From Appendix to 25th Annual Report of the American Bible Society.

[Extract from the Speech of the Rev. H. Bingham.]

"But, to carry out these Resolutions, requires the *heart* of man—requires the sacrifice of some of that superfluous wealth which God has committed to His Children, for the high and holy purpose of blessing the world with the word and light of life. I am happy to be able to testify, from personal observation in the regions of Paganism, to the salutary influences with which it comes to the hands of the Heathen who have the ability to read. I bring testimony from far-off lands—from the lands long eclipsed in dismal night—to encourage you in the work of distributing the Bible, wherever it can be carried, or wherever it can make an impression. I hold [said he, presenting a volume] a translation of the Bible in the Sandwich-Islands' Language, the product of fifteen years of anxious and laborious toil. It was printed by native hands; and has already found its way to thousands, who are able intelligently to read it. It is proper that I should here publicly say, that it is to the aid of this Society that these labours have been made available. It has been indeed a great and difficult work!

* A considerable supply of Amharic and Ethiopic Scriptures has been granted.

"It may be satisfactory to apprise you of the sentiments of the islanders towards this volume. I have with me several of the productions of the Pupils in our Missionary Schools, written in reference to the Bible. I will read one of them; though I cannot do justice to it in a translation, since I have only the original before me. It reads, "O Holy Bible! glorious and distinguishing gift of Heaven, which has been disseminated through our land. There is no other gift so precious—no treasure to be compared with it. It is to be compared to rich fruit—to honey exuding from heaven. Its excellence has been known from the first. It was known on the hills and mountains, in the valleys and plains. It was known on Mount Zion, on the Lake of Tiberias, on Mount Gerizim. And at last, its excellence is known by us. We have seen it with our two eyes. We have known it to be good. It is the true rule, by which the crooked hearts of the Hawaiians must be made straight. It is to be compared also to the hammer, which breaks the stony heart in pieces; to the sword, which pierces to the dividing of soul and spirit, and which cuts off all excrescences. It is to be compared to a looking-glass, in which our hearts are shown to ourselves;—to the compass, by which we can alone be safely guided to the haven of Rest. There is no other rule, no other pilot, but the Holy Bible."

From the Rev. J. Thomson.

(Concluded from p. 267, No. 29.)

Woodstock, N. B., July 24, 1841.

Soon after leaving the Grand Falls, we got into the French Settlement, and also into the famous disputed territory. But there is no disputed territory for the Bible Society; for all the world is ours, or will soon become so. About fifteen miles up, we came to the first French Chapel, beside which a Priest lives. Here then commenced my operations. I had brought from Fredericton fifty French Testaments; and these I had in the canoe with me. I landed; and, after some conversation with the Priest, had my little case of Testaments brought from the canoe to his house. When it was opened, and a Testament taken out, I found—for I had not seen them before—that the edition was printed for the French and Foreign Bible Society, and that there was no mention of its being printed from a certain Authorised edition. The lack of this statement was a good deal objected to by the Priest; for he had a broken-up one of your publishing, in which it is mentioned. However, he bought one; and paid me for it the price I asked, which was a quarter-dollar; and this he considered very reasonable or low. I then made him a present of one for the Schoolmaster;—for there is only one French School in his parish: but it has been so recently established, he said, that none of the children were yet able to use the Testament.

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We now returned to the river; and took our case with us; though, as you have seen, but very little emptied or lightened. However, I was pleased with my interview with the Priest; and to have one or two copies well received, was a mighty difference from a stern rejection of the word of God altogether; as is the case, you know, in many places, on the part of the Roman-Catholic Priests.

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After leaving a Testament at another place, we again embarked; and I landed, next, at what is called the Upper Chapel; where I found the Priest reading his Breviary under the shade of a tree; for the day had grown hot. This was my main place of hope and of fear. On my mentioning my New Testaments, at first the Priest did not seem to feel much interest in regard to them. I told him of the order Father Sigogne gave me last year; and told him of some Priests in Canada, personally known to him, whom I had visited, and found very friendly to the use of the Testament among their people and in the schools. He now expressed a wish to see the books. I sent for them: they came, and I gave him one. He was much pleased with it; and the price seemed to him more than reasonable. "I'll take a couple of dozen," he said. I began counting them, whilst he was reading in the one I first gave him. Before I had done, "I'll take another dozen," he said. When the three dozen were all out, I said, "There's only one dozen left; you had better take that too, case and all." He did so; and thus terminated my sales, and my further journeying in that direction. He paid me a quarter-dollar for each copy. Fifty copies were thus sold, besides the one given away; for it seems they had put up for me fifty-one, instead of the fifty; which was a favourable mistake. After some general conversation with the Priest, I parted from him, rejoicing and praising God for the success of this little Mission.

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I ascended the St. John, after this, a few miles, as far as the river Madawaska. On Sunday the 18th, I held Service with the British soldiers stationed at the mouth of that river; and particularly recommended to them the duty of taking a share in the great work of distributing God's word over the world.

Having now finished my business in this quarter, I made arrangements for returning. As far down as the Grand Falls, I must of necessity go by water; but, on the whole, I thought it would be better to go down by water all the way to Woodstock. Accordingly, I agreed for a canoe to take me down to that place, a distance of about 120 miles. Early in the morning of the 20th, I embarked in my canoe. It was of the kind made of the birch bark, and so small and light as to be easily carried by one man for a considerable distance; and this lightness is one of the advantages of these bark-canoes, as it facilitates their removal from one navigable stream to another. This smallness, however, and lightness, are, as you may suppose, disadvantageous in regard to safety and comfort in sailing in them. The centre of gravity is here a very practical subject; and the having it a little higher than it ought to be would overturn the canoe. Accordingly, the passenger has to sit down low in the bottom of the canoe; and there to keep himself prim, without much movement to this side or that; and there and so to sit, till the voyage is ended, with the upper half of the body vertical, and the other half horizontal. There is more penance than pleasure in this posture for ten or twelve hours, as may be easily understood. To this discomfort must be added the dangers of this little bark in the midst of the stream of a great river; and more particularly in passing through the rapids, several of which are to be encountered. Once and again I had to be admonished, by an exclamation from my boatman, "Take care! you'll upset the canoe!" Thus prim, then, and bandaged, set out your

poor pilgrim; consoling himself with the hope that he had not come to this place in vain. The first part of the voyage was cheered by reading the Abstract of your Report for this year; which came into my hands the evening before, at the Madawaska Post-office. "How extensive and glorious is this work!" I could not but say, again and again, as I read this your 37th voyage round the world.

From the Rev. Thomas Heath.

Manono, Navigators' Islands, Feb. 24, 1841.

MRS. WILLIAMS handed over to the Samoan Brethren your kind Letter to our lamented Brother, dated March 26, 1840, acquainting him with the munificent grant of 500 reams of paper, for printing the Scriptures in the Samoan dialect.

The paper has not yet come to hand, but we hope the "Camden" will find it at Sidney.

I am deputed by the Brethren to express the grateful sense they feel of the kindness and liberality of your Committee. Our press has lately been almost standing still, for want of paper; but we have received 48 reams from the Tract Society, and must use part of that, and some remnants, until yours arrive. Our "John" is now ready for the press; and a large portion of the New Testament is in progress, and a commencement made with the Old.

There are yet many heathen here, and many merely nominal Christians; and the charging of a small sum for books, since our printer came out, has rather checked our circulation. Yet, when all that is untoward is told, there remains much, very much, to call for our devout gratitude, and to encourage us in our labours. Our Churches are increasing; and some places, especially Tutuila, furnish delightful specimens of a most cheering revival.

You will have heard of my voyage to the scene of the lamented Williams's tragical end. It was no ordinary state of feeling in which I placed two Samoan Teachers on the very island at which he was murdered. May God render even this most painful event subservient to the very objects for which Williams lived, and for which Harris had vowed to live! I think it will be so. If all go well for five or six years, you may expect an application for paper for two or three additional groupes.

We are happy to hear of your continued prosperity, and pray it may be progressive. Progress! Progress! Let us all proceed!

REMITTANCES RECEIVED IN SEPTEMBER.

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Abergavenny Ladies .....	..	5 0 0	Canterbury .....	..	116 16 8
Banbury .....	..	15 12 2	Canterbury Ladies	7 0 0	
Beaufort .....	..	6 1 6	Juvenile Association ..	1 12 3	
Bedford, Ladies' Assn	11 0 0	0 3 0	Preston ditto	2 10 0	
Beverley	25 0 0	15 19 5	Whitstable ditto	5 0 0	
Bicester	4 0 0		Nonington ditto	2 10 0	
Bideford .....	..	20 0 0	Ash and Staple ditto	1 0 0	
Boston .....	..	40 0 0	Elham ditto	15 0 0	
Bourne .....	..	13 0 0	Wingham Branch	7 9 0	
Brecon .....	..	36 6 3	Kingstone Association ..	11 3 7	
Bridgend	20 0 0		Ashford Branch	14 0 0	
Brynmarw .....	..	7 2 0	Ditto Ladies	6 0 0	
Buckingham	40 0 0	59 13 4	Chilham Association	12 0 0	
Burnley	35 0 0	9 5 6	Littlebourne ditto	2 0 0	
Burslem	40 0 0		Hardres ditto	5 0 0	
Burton-on-Trent	55 3 7	0 14 8	Cardigan .....	..	10 5 0

	Free Contributions.	Purchase Account.	Free Contributions.	Purchase Account.
Carmarthen .....	..	40 0 0	Lopham ditto	2 17 0
Chapel-en-le-Frith .....	..	35 0 0	Lynn Branch	33 11 0
Clapham	60 0 0	40 0 0	Ladies' Association	18 0 0
Cornwall .....	..	100 0 0	Marshall Branch	29 4 0
Croydon	20 0 0	2 0 0	Methwold Branch	9 0 0
Deddington .....	..	4 17 4	Necton Association	0 18 0
Derby .....	..	47 15 11	New Buckingham Branch	3 3 0
Wirksworth Ladies' Asso. ..	6 0 0	..	Norwich Ladies' Branch	36 0 0
Coll. at Chaddesdon Church, 7 7 6	..	..	St. Germain's Association	3 12 0
Devon and Exeter (particulars to be specified hereafter)	100 0 0	70 0 0	Snettisham ditto	4 10 0
Dorchester	28 12 4	33 2 8	Stalham ditto	9 0 0
Dudley .....	..	40 5 10	Surlingham ditto	4 1 0
East Ham	15 4 6	..	Swaffham Branch	13 10 0
Ebbw Vale .....	..	12 0 0	Watton ditto	4 10 0
Evesham, Blockley Asso. ..	9 11 4	..	Wells ditto	16 4 0
Guernsey	100 0 0	25 0 0	Wendling Association	4 0 0
Ladies' Branch	50 0 0	..	Northampton	37 10 0
Halifax (Yorkshire) .....	..	20 0 0	Nottingham	73 0 0
Hampstead	130 0 0	6 15 0	Gresley Association	5 0 0
Hants, South-East .....	..	85 18 5	New Basford ditto	6 0 0
Hastings .....	..	59 19 0	Preston	20 0 0
Hanley and Shelton	46 12 6	..	Plymouth, Devonport, and Stonehouse, Ladies' Asso. ..	60 0 0
Hay .....	..	1 16 0	Rochester and Chatham	14 17 11
Ladies' Association	0 8 8	..	Shaftesbury	25 10 6
Coll. by Rev. T. Phillips's Children	0 13 0	..	Ladies' Association	2 0 0
Glasbury Association	6 0 0	..	Gillingham ditto	8 0 0
Henley-on-Thames .....	..	19 14 10	Donhead ditto	2 0 0
Hereford, Ledbury Branch ..	20 0 0	..	Fontmell ditto	2 0 0
Kenchester Association	1 5 0	..	Tisbury ditto	16 0 0
Tarrington ditto	3 8 0	..	Marnhull ditto	3 0 0
Horncastle .....	..	22 7 4	Motcombe ditto	4 2 9
Isle of Wight Ladies	48 5 6	25 2 0	Stower Provost ditto	0 8 0
Lavenham .....	..	14 0 0	Sheffield	150 0 0
Leighton Buzzard .....	..	5 10 0	Sleaford	40 0 0
Llandilo .....	..	19 2 2	Sittingbourne	6 9 0
Llanfyllin .....	..	18 18 10	Rainham Association	2 0 0
Llanfychen .....	..	5 8 0	Somerset, Collections: viz.	..
Llanfihangel	4 6 1	..	St. Mary's Ch., Taunton	14 13 8
London, City of, Ladies	16 6 4	14 13 8	Independent Chapel, ditto, 11 0 4	..
Long Marston	11 7 8	..	Ditto at Fulwood, 7 1 0	..
Ludlow .....	..	30 0 0	Wesleyan Cha., Taunton, 3 4 2	..
Luton .....	..	40 5 10	Baptist Chapel, ditto	2 14 7
Middlesex, North-East .....	..	10 4 0	Southwark	100 0 0
Middlesex, South-East .....	..	11 18 6	Stafford	42 0 0
Isleworth Ladies' Asso. ..	5 0 0	..	Ladies' Association	50 0 0
Milborne Port .....	..	4 16 0	Tamworth Branch	28 0 0
Mitcham .....	..	4 3 4	Stone Ladies' Association, 15 0 0	..
Mochdre .....	..	20 0 0	St. James's (Jamaica)	17 17 3
Monmouth .....	..	6 11 4	St. Luke's	1 8 6
Nailsworth .....	..	5 0 0	Stoke Newington	25 0 0
Nantwich	40 0 0	17 5 4	Stourbridge	30 0 0
Newbury .....	..	29 0 8	Stratford-on-Avon	7 19 3
Ladies' Association .....	..	4 10 0	Sussex, East	48 13 7
Newcastle-under-Line .....	..	5 8 0	Sadbury	8 11 0
New South Wales	75 0 0	..	Swanage	9 12 0
Newtown (Monmouthshire) ..	..	10 4 8	Tewkesbury	50 0 0
Norfolk and Norwich .....	..	200 0 0	Thame	5 0 0
Aldborough Association	1 6 0	..	Thames, Isle of	19 16 2
Attleborough ditto	4 15 0	..	Ramsgate Ladies' Asso. ..	30 0 0
Bacton ditto	4 10 0	..	Margate ditto	10 0 0
Bawburgh ditto	9 0 0	..	Thornbury	5 16 10
Bawdwell ditto	0 15 0	..	Toronto (Upper Canada)	100 0 0
Calster District Asso.	19 3 6	..	Trelawney (Jamaica)	50 0 0
Carlton-Rode Branch	10 3 6	..	Tring and Berkhamstead ..	12 0 0
Cotessey Association	4 10 0	..	Trinidad	10 8 4
Cromer Branch	19 12 6	..	Tunbridge Wells	25 0 0
Ladies' Association	59 1 0	..	Ulverston	11 11 0
Dickleburgh Association	5 17 0	..	Uak	15 16 0
Docking Branch	2 5 0	..	Workop, Carlton Asso.	10 0 0
Downham ditto	27 0 0	..	Wrexham	21 2 8
Fakenham ditto	57 7 6	..		
Associations connected with ditto	7 2 0	..		
Felthorpe Association	4 10 0	..		
Gissing ditto	3 16 0	..		
Harleston Branch	18 0 0	..		
Ladies' Association	13 10 0	..		
Horning Association	1 17 0	..		
Horstead ditto	5 8 0	..		

DONATION.

Raikes, H. Esq., by Williams and Co. 80 0 0

LEGACY.

Bowness, Miss Emma, late of Chippenham, (less charges) 50 0 0

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

THE SECRETARIES of AUXILIARY and BRANCH SOCIETIES are respectfully requested to furnish information of the Establishment of any New Society, or any correction in the List of Patrons and Officers of Auxiliary or Branch Societies, *on or before the 31st of December*; at which time that part of the APPENDIX to the Report which contains the List of Societies, with their Officers, will be sent to the Press.

THE Accountant begs to acknowledge the receipt of the following Donation, paid at the Office:—

"We are just married, £5."

From J. Bacon, Esq.

Exeter, Oct. 22, 1841.

I DID not send you any account of the Ten Meetings I attended in Somersetshire in June last; as your zealous friend, the Secretary of that county, was with me at several of the Meetings, and I mentioned to him what I thought requisite to communicate.

To speak of Societies long since formed, as generally maintaining their ground, and of zeal re-kindling in some of them, may not seem to be saying much: but when we take into account the liability in human nature to lose first impressions, and "leave first love," the county referred to must be regarded in a favourable light, as respects the Bible Society; the more especially, when we consider that counteracting influences there, as elsewhere, have attempted to weaken the hold which the Society has had on the estimation of its various friends: and I am happy to say, that its friends there seem to feel—as, I submit, ought to be the case with us all—an increased obligation the more fully to avow their unaltered attachment to the Society in proportion to the assaults it has had to sustain.

In reference to the county of Sussex, from which I have lately returned, I must certainly say it did my heart good to meet with so much cordiality and true Christian feeling; and which, as I was a stranger in the county, I could only put down to account of good-will to the sacred Cause which it was my privilege to advocate among them. My observations on the different Societies, and their Meetings &c., I have sent, as requested, to Mr. Dudley: and I should not, therefore, trouble you with this Letter, had I not since received a communication from one of the Sussex Bible Associations, a part of which I am induced to copy and send to you. I need not inform you, that, in flying from place to place, it is impossible to carry away all that may illustrate the good which the Society is doing in various ways. I am therefore often induced, when I meet with a thoroughly zealous, active, energetic friend of the Society, to ask such friend to send after me any encouraging facts which may have occurred, displaying the benefit, immediate or remote, which has been connected with the operations of the Society.

The following I have this day been favoured with from a Young Lady, one of the Society's most efficient and persevering friends:—

VOL. IV.

"Rye, Sussex, Oct. 19, 1841.

"You ask me if I can communicate any circumstance likely to create interest concerning our own Association. I certainly consider the history of our Blind Man one of great interest. He is a native of Rye; his name Joseph Blackman: he was born blind; and had attained the age of forty-five years, when, three years since, he heard in our Town Hall, where he had been taken on the occasion of a Bible Meeting, of the raised types for the blind. The next morning he communicated to our Committee his wish to possess a Gospel in one of these types. I confess his age made me despair of his learning: his fingers, also, from endeavouring to manufacture little boxes &c., had become very hard. However, I procured and sent him St. Matthew's Gospel; and soon had the satisfaction of receiving intelligence that he could read. I went to him, and found that it was no false report, though he could then read but slowly. Soon I was applied to for another Gospel; then another; and now he begs to have any thing we can procure, as he is able to read most fluently. What a change for him, to be enabled to beguile the tedious hours of his days of darkness by the perusal of what I believe is, to him, the 'Light of life!'

"Our Association has also, in several instances, given Bibles to poor families going to Australia. The result we must leave; but we remember, it is 'bread cast upon the waters.'"

Another extract from this Lady's Letter I think may be also useful, especially in reference to Anniversary Meetings: her opinion I believe will be found to correspond with the experience of every Society. Referring to her hopes respecting the future prosperity of that Local Society, she says—

"I shall depend much on our next Annual Meeting. I have been Secretary here ever since our Association was formed, now five years; and you may say from me, in Earl Street, that, having anxiously watched the working of things during that time, I am convinced that, in this place much will depend on the Annual Meetings. There are those who tell me I attach too much importance to this point; but I am more and more obstinate in my opinion."

From Mr. E. Corderoy.

Lambeth, Oct. 14, 1841.

THROUGH the gracious providence of God, I have safely accomplished the little tour in Kent which your Committee assigned to me. The first Meeting on my list was appointed to be held at Herne Bay; but this, in consequence of the absence of the Rev. Josiah Viney, was deferred until some future time.

Accordingly, I journeyed to Whitstable, and received a cordial welcome from the Secretary, the Rev. Mr. Harrison. The Meeting was well attended, and the audience appeared interested. A venerable friend of your Society, Stephen Toomer, Esq., of Wingham, was in the Chair; and reverting to his age (81 years), testified, from his own experience, to the value of the Holy Bible, as his companion in youth, his support in manhood, his comfort in age. The Report stated, that the Association had raised nearly 35*l.*, and had distributed 116 copies of the Scriptures last year; making an aggregate of 806 since the year 1830. "During this time," said the Report, "a great moral improvement has taken place. The Sabbath is better observed; the House of God is better attended; and many are living in the enjoyment of divine grace, who at that time were without God, without Christ, and without hope in the world. Your Committee cherish the conviction, that the circulation of the Bible has had much to do with this improvement."

The next Meeting was at Preston, near Wingham; and in this little

Association 24*l.* had been collected during the last year; making 347*l.* since the commencement, in 1830. 38 copies of the Scriptures had been circulated; making a total of 712. The Report remarked, that "no one but a Collector can fully imagine the unconcern with which many in this district were once content to live and die without a Bible, or conceive the heartless indifference with which the first efforts to awaken attention to its truths were received. But the Scriptures are certainly more known and valued than they were a few years ago; and this year the Free Contributions exceed the amount subscribed for Books." To the hospitality of the Rev. S. E. Toomer, of Preston Court, (who attended all the Meetings in my route, and kindly conveyed me to two of them.) I am much indebted.

The next Meeting was held at Nonington; and here, as at the last Meeting, John P. Plumptre, Esq. M.P. presided. The Meeting was interestingly addressed by Clergymen and Laymen; and although, from the lateness of the hop-season, the Meeting was stated to be thinner than usual, yet there was a good company, and the collection amounted to 28*l.*; being in advance considerably of the previous year. There was also a trifling increase at the two former Meetings.

The Nonington Association had raised, I believe—for I have no memorandum of the exact sum—upwards of 60*l.* last year; and "the Committee thankfully reported a larger demand for Bibles than in *any* preceding year." A most gratifying incident in the death of a young Bible Subscriber was narrated. At the early age of twelve years, she used to retire and pray over her Bible. She was taught by the Spirit that inspired the blessed Book; and her confidence in God was remarkable. "God has said it, and I know He will perform," was her reply to a question concerning her faith in Scripture promise. She died triumphing in the anticipation of Heaven.—This Village Association appears in a healthy and vigorous state; and to the fostering care and continued assistance of the family at Fredville, much of its efficiency may be ascribed.

The amounts contributed by these Village Associations may appear small to those engaged in a more extended sphere in some of our larger towns; but the operations of the Bible Society are very important in the various localities; the system of domiciliary visitation is productive of the highest possible benefit; and, through the means of these Associations, souls are plucked as brands from the burning. The result is great, if the means are small. Divine interposition is more clearly recognised, as human agency, feeble and humble, is crowned with success. May God make us humble, and keep us useful!

From Mr. de Pressensé.

Paris, Oct. 8, 1841.

I HAVE already had occasion, over and over again, to show, that if it be true, according to the special object of your Society, that your colporteurs dare not appear as controversialists, or even as evangelists, in the peculiar sense of that term, they are, nevertheless, good and faithful disciples of Jesus Christ; who, without entering into learned explanations of the truths essential to salvation, yet speak of them from conviction and with unction, and thereby win souls for HIM, whose sacred word they are commissioned to disseminate. The following are instances, taken from some of the most recent communications of your agents:—

"Cast thy bread upon the waters; for thou shalt find it after many days," is a quotation from the Book of Ecclesiastes; the force of which encouraging truth is amply substantiated by one of our colporteurs. About three years ago, the friend in question visited a hamlet near Chartres; and offered the Bible for sale, from house to house. The most whom he accosted insolently refused it; while a few consented, after his pressing invitations, to take a copy. Among the latter was a shoemaker, who seemed to pay greater attention than the rest to the colporteur's observations: apart from this, he had every reason to think that his visit to the hamlet would be attended with little fruit. It happened that in August last he revisited the place; and judge of his delight, when, on entering the shoemaker's shop, he seized him by the hand with warmth; and told him at once, that, immediately after he had purchased a Bible of him (having had his attention drawn, by what he said, to the importance of its contents) he fell to reading it—that he took a greater interest every day in the perusal—that passages, which at first he had found obscure, were soon cleared up to his mind by others—and that while learning to see himself a sinner under condemnation, he had at the same time been enabled to look upon himself as pardoned, justified, and saved by Jesus Christ. Thus enlightened, without any human assistance, this worthy man became changed in his demeanour; and He who caused the light to shine out of darkness has been mercifully pleased to accomplish the work of grace and regeneration in his heart. The neighbours soon took notice of the alteration: he was rallied—he was persecuted. The priests took up the matter: his business was ruined; and he himself, with his wife and five small children, were plunged into misery. But, notwithstanding all this, he remains immovable; and so far from murmuring, rejoices in having found the "Pearl of great price," the treasure of which no one can deprive him.

Thanks to the Lord! instances of this description are becoming more and more frequent; and I know, *for certain*, that more than one religious awakening has been manifested in various places in France, immediately after the visit of a colporteur.

(*To be continued.*)

From Mr. W. P. Tiddy.

Brussels, Oct. 27, 1841.

I AM happy to say that our sales last month have improved a little; amounting to 87 Bibles and 609 Testaments; together, with 3 Books of Psalms, 699 volumes. Last week, three of our colporteurs in the neighbourhood of L—— sold exceedingly well; one selling 3 Bibles and 33 Testaments; another 1 Bible and 49 Testaments; and the third, 4 Bibles and 61 Testaments. So you see, then, when we are ready to faint, the Lord gives us a strengthening draught. It is sometimes curious to hear the good folks here talk about us and our ware. You know that a bazaar having been opened at Brussels, I took a counter there, and placed one of my best men at it; and he has sold very well indeed. A day or two ago I was standing at the counter, and a woman came up to buy a Testament. She was very careful in asking whether or not it was a good one. I told her, that most certainly it was—that all of them were good. "No," she replied, "the Testaments which are sold here about the streets are falsified: I would not look in one of them for the world. I have seen the man that sells them, but I would not buy one on any account. Yes,

if I had money enough to buy the whole he carries with him, I would do so, in order to burn them." I of course tried to convince her of her error, but I had little success: still, she bought one of the Diamond edition. A friend had bought one at the bazaar, and had called at her house and read it for two hours to herself and husband: they were delighted with it. The friend said he could not leave his copy with them; because he was going to travel; and he wished to take it with him, to read on the road. He told them, that at the bazaar she could get a similar one for 75 centimes. Her husband sent her to buy one. Our conversation was long and interesting. When I explained to her the nature of our work, the extent of our distributions, translations, and expenditure, she was amazed; and said, that if our work was a good one, we should receive an immense recompence; but—but, if it were a bad one, our condemnation would be most terrible; for our work, if bad, was sufficient to poison all the religion in Europe! She promised to return again. This conversation has given me fresh conviction on a subject that I have had before me for a long while. I think we want something to answer the question now pretty generally put, "Well, but what is the Bible Society? what is its object?" I have for a long while had a wish to get the Brief View translated into French, for general gratuitous distribution. Will you allow me to get it done? I am often obliged to give an English one to those who can but badly understand it. I think it would do us much good. I found the want of it greatly at Mons, at the issue of our Bible Meetings.

I must now give you a sketch of our late Bible Meetings, which were very interesting indeed. We were a large party from Brussels. Friends, who wished to see the work, accompanied us: M. the Baron Dubois was one of the number. He was quite astonished, and most agreeably surprised, at seeing the manner in which they were attended, and the great attention paid to what was said. He said they were superior to our Meetings in England; more lively interest taken in the work; a good deal of piety and Christian communion; a great deal of simplicity and frankness. Monday, Oct. 11th, we arrived at Mons, where we slept. The next morning early we set out for Dour. Our Bible Meeting was held in Mr. Devisme's Church: it was very well attended by Roman Catholics: the Meeting was one of great interest. Mr. H——, a Roman Catholic once, but now a very zealous advocate of evangelical truth—a *convert of the Bible*—spoke of his own conversion, and that of his old mother, whose history is published in a Tract by the Religious-Tract Society, London, No. 882 Narrative Series. It was the first time Mr. H—— had visited Dour. You may easily imagine what he felt, from addressing himself to his compatriots, who are still plunged in that darkness which he walked in for so many years. Mr. D——, an evangelist, followed with great energy. He had the happy idea of taking out different passages of the Scriptures, to show the mind of the sacred writers on the word of God; and he wound up his discourse, by proving that if David were alive he would be the President of the Bible Society, and Solomon the Vice-President. It told exceedingly well; and stood out most beautifully, in comparison with the opposition of certain persons in this country high in a certain Church. M. Panchaud concluded, with a solemn appeal to our hearts, in which there was mingled great affection and spirituality of mind. I had given the statistics of our work; and the Meeting went off very well. We were present in the morning at an examination of the Protestant School at Dour, which is supported, in part, by the Friends in England;

so that we had a very pleasant day. The following day we held our Meeting at Pâturages, in the Protestant Church: it was crowded. Although the Meeting at Dour was so good, yet at Pâturages we breathed a different air. You are aware that the Church of Pâturages is composed of converted Catholics: you will readily believe, then, that they are intensely interested in the cause of the Bible and the Bible Society. They owe their conversion to the distribution of the Bible, under the influence of the Holy Spirit's teaching. They begin their Meeting with reading a chapter, singing, and prayer. There was something in the very sound of their voices that elevated one's heart. The people never sing in Roman-Catholic congregations: now they gave full vent to their feelings; and it was a very blessed Meeting indeed, and much enjoyed by all present. I gave them an account of our labours, with which they were well pleased. Mr. H—— spoke of the long and painful search he had made after the truth, in the wisdom of the wise of this world. He had read almost every human system, but he was as far off from truth when he finished as when he began: but one day he came to the Bible Dépôt at Brussels, and bought a very humble book—the Bible. He had found therein the Truth, the whole truth, and nothing but the truth; and he was now happy. Mr. D—— again spoke, and delighted the Meeting by his excellent remarks.

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A gentleman, a Roman Catholic, had sent, some days before the Meeting, to beg that a seat might be reserved for him. In the day, we visited the house of blind Celestina, who was for so many years a light of Gospel Truth at Pâturages: the souvenirs were pleasing. We could look forward to meeting her in glory:—she told me one day, when I visited her, “I shall not be blind there;” whilst her countenance beamed with delight. We dined in the house belonging to a person who had been brought to the knowledge of the Truth in her little cottage, and who is now the leader of the little Christian band at Pâturages. We all slept at Pâturages: we had to walk a mile and a half to our lodging, through soft mud; but we did it without pain: our hearts were light, and our souls joyful. We spent a most delightful day.

(To be continued.)

From Mr. B. Barker.

Smyrna, 9th August, 1841.

I HAVE just received a Letter from the Rev. Mr. Fletnitzer, of Odessa, giving me the pleasing intelligence that 1942 German Scriptures have been disposed of in the Colonies. Thus, Bibles sold, 158, and 23 given away; New Testaments sold, 1660, and 101 given away; total, 1942: which realized roubles 2134, or about 100*l*. Of this sum he had only received, as yet, roubles 395; but all would be paid in to him after harvest: for the colonists are so poor this year, on account of their losses last winter, that the Scriptures were given them on credit, until they would have money from the sale of their crops. The Bibles were sold at the rate of about 3*s*. each, and the Testaments at 1*s*. I am greatly pleased at these operations; for they show, in the first place, that we can put some confidence in the exertions of the Pastors; and secondly, the poor colonists, in purchasing these books, manifest a desire for the word of God. If the principle of gratuitous distribution had been adopted, as was suggested by the Rev. Mr. Schauffler and the Pastors, we could not

have been so well satisfied, if even the issues of Scriptures had been to a greater extent.

I have now a very sad tale to relate, which perhaps may already have reached your ears by the public prints. A third, and some say nearly half, of the city of Smyrna was, a few days ago, destroyed by fire; and thousands and thousands of families find themselves at once without homes, and very many are reduced to the greatest misery possible. The principal sufferers are Turks, Jews, and Greeks: the former, however, have sustained by far the greatest losses, because they were the chief proprietors of houses, shops, &c. All the bazaars, with the exception of a few only, are no more; and the whole loss is calculated to amount to upwards of 100,000,000 of Turkish piastres. Whilst the flames were raging, and when it was feared that the whole city would be reduced to ashes, subscriptions were opened, by the Europeans and others, to procure bread for the relief of thousands of helpless starving creatures scattered here and there in the gardens and open spaces near the town, away from the fire, and huddled together with the miserable trappings they were able to save from their burning houses. Animals loaded with bread were soon led from spot to spot, to relieve the temporary cravings of hunger. Old men and women, children and infants, were thus relieved; whilst the strong and healthy men were saving their property, or endeavouring to extinguish the fire;—and the eagerness manifested to obtain this food was extreme. Oh, when will the time come, when similar cravings for the Bread of Life will be witnessed, and persons be found so ready to procure it, and furnish it to the perishing millions! In the course of a few days 1200*l.* was subscribed in Smyrna; and an English and American merchant, who are gone to Constantinople to collect money for the same purpose, have already written that they had obtained 500*l.*, with a fair prospect of getting more. The Sultan has sent, for the use of the sufferers by fire, 1500*l.* and 25,000 okes of flour; but all this will go but a very little way towards affording effectual relief to so many thousands of families. However, several influential persons have been written to in Europe; and it is hoped that they will exert themselves in obtaining succour, especially in behalf of the Jews. The fire was first directing its course towards the European quarters; when a strong wind suddenly and unexpectedly sprung up, and drove it back in another direction; and thus we were providentially saved from the general ruin, and the town from utter destruction. How precarious are all worldly goods! May this induce us, more and more, to secure treasures in heaven!

REMITTANCES RECEIVED IN OCTOBER.

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Aberystown .....	..	15 0 0	Boroughbridge	30 0 0	
Ashton-under-Line .....	..	139 3 6	Bridlington .....	..	15 0 3
Aylesbury .....	..	13 5 3	Quay Ladies' Association, 10	16 4	
Barton-on-Humber	9 15 8	23 1 1	Driffield Branch	5 0 0	
Beaminster .....	..	10 0 0	Brixton and Stockwell	43 1 4	6 18 8
Bideford	20 0 0	7 0 0	Burnley .....	..	13 0 0
Bilston .....	..	3 19 2	Burton-on-Trent	22 4 4	
Birmingham, Ladies' Branch	..	10 9 3	Bury (<i>Lancashire</i>) .....	..	50 0 0
Blackheath, Ladies' Branch, 55	0 0		Cardiff .....	..	15 0 0
Young Gentlemen at Mr.			Cardigan	20 0 0	20 0 0
Knightley's Academy,			Chigwell Branch	10 18 1	
Blue Style, Greenwich, 0	13 0		Cinque Ports, Dover Ladies'		
Rosenavon	10 10 0	30 0 0	Association	40 0 0	
..	..	8 0 0	Folkestone Branch	7 0 0	
..	..	..	Ditto and Sandgate Asso. 10	0 0	
Bere Regis Association ..	7 0 8				

	Free Contributions.	Purchase Account.		Free Contributions.	Purchase Account.
Clapham, Ladies' Asso.....	..	20 0 0	Ludlow.....	..	15 0 0
Cleveland, Ayton Branch.....	10 10 0		Lyme and Charnmouth.....	40 0 0	
Ayton Ladies' Association.....	8 1 8		Maidenhead.....	..	8 4 8
Castleton Branch.....	15 0 0		Malmesbury.....	31 15 7	6 17 5
Farndale ditto, for 1040.....	8 0 0		Manchester.....	..	229 18 10
Ditto, for 1041.....	14 0 0		In aid of Cheap Script.....	339 12 6	
Guisborough ditto.....	4 0 0		Man, Isle of.....	..	44 0 0
Clydach.....	..	5 0 0	Mitcham.....	..	5 9 4
Columpton.....	8 0 0		Monmouth.....	..	7 14 2
Cornwall.....	..	300 0 0	Nantwich.....	..	30 10 0
Croydon.....	..	7 1 10	Newcastle-on-Tyne.....	..	188 8 3
Cumberland and Carlisle..	..	5 0 0 0	Newport Pagnell.....	30 16 7	31 18 1
Derby.....	..	0 4 7	Newtown.....	..	25 0 0
Derby and Asker*.....	..	170 0 0	Norwood.....	..	2 18 0
Ashburton Branch.....	4 0 0		Pembroke & Pembroke Dock, 15 0 0	..	13 10 0
Axminster ditto.....	13 0 5		Pontefract.....	..	11 16 2
Axminster Ladies' Asso.....	11 0 0		Preston.....	33 7 6	20 0 0
Bovey-Tracey Branch.....	6 6 10		Rawtenstall.....	..	21 13 4
Bradinch ditto.....	10 0 0		Retford.....	29 11 5	10 8 7
Bedleigh Salterton ditto.....	8 0 0		Rhyader.....	..	11 0 3
Chudleigh..... ditto.....	5 3 2		Romford and Brentwood..	20 0 0	25 6 0
Crediton..... ditto.....	10 0 0		Ruthin.....	41 9 1	
Dartmouth..... ditto.....	24 8 3		Sandhurst Female Penny- a-Week.....	6 12 0	
Dawlish..... ditto.....	10 0 0		Settle.....	..	20 3 2
Exeter Ladies..... ditto.....	72 18 9		Sheffield.....	..	2 4 10
Exmouth..... ditto.....	10 0 0		Sheppy, Isle of.....	..	18 14 0
Hatherley..... ditto.....	10 7 1		Sheerness Ladies' Asso.....	12 0 0	
Heisworthy..... ditto.....	5 0 0		Shropshire.....	..	42 0 0
Honiton..... ditto.....	11 11 0		Newport Ladies' Asso.....	10 10 0	
Moreton..... ditto.....	7 0 0		Wern Association.....	12 6 6	
Ockhampton..... ditto.....	16 19 6		Sirhowy.....	..	7 5 0
Ottery St. Mary..... ditto.....	5 0 0		Sittingbourne.....	..	4 12 8
Sidmouth..... ditto.....	15 0 0		Rainham Ladies' Asso.....	7 9 0	
Shaldon..... ditto.....	10 1 4		Southampton.....	..	46 11 3
Sicklepeth..... ditto.....	5 8 5		Ladies' Association.....	60 0 0	
Teignmouth..... ditto.....	20 0 0		Southwark.....	..	100 0 0
Touques..... ditto.....	19 1 2		St. Luke's.....	..	2 5 3
Doncaster.....	..	40 12 2	Staines.....	10 0 0	
Ladies' Association.....	10 0 0		Stockbridge.....	20 0 0	11 7 7
Thorne Branch.....	10 0 0		Streatham &c.....	30 0 0	
Tickhill Association.....	4 8 2		Stroud.....	..	14 0 0
Hatfield ditto.....	2 2 0		Sudbury.....	..	5 15 11
Donington.....	..	1 6 0	Suffolk, East.....	100 0 0	60 0 0
Dorling.....	20 0 0	3 6 0	Sussex, Central.....	..	16 17 6
Epston Ladies.....	7 0 0	1 8 0	Horsham Ladies Asso.....	30 2 6	
Farnham & Bishop's Waltham	..	24 0 0	Bithurst Association.....	3 0 0	
Farnham Association.....	5 0 0		Sussex, East.....	100 0 0	
Titchfield ditto.....	14 0 0		Sussex, West.....	40 0 0	8 0 0
Wickham ditto.....	20 9 4		Swansea, Ladies' Asso.....	3 0 0	
Botley ditto.....	4 2 8		Thornbury.....	..	10 10 4
Faversham.....	15 0 0	10 0 0	Tindale Ward.....	..	12 0 0
Fordingbridge, Ladies' Asso.	16 0 0		Tiverton.....	..	10 0 0
Frederickton.....	50 0 0	75 0 0	Toronto.....	..	100 0 0
Gloucester.....	50 0 0		Torrington.....	5 0 0	15 0 0
Cirencester Association..	35 0 0		Towcester.....	..	7 0 0
Frampton ditto.....	16 16 4		Usbridge.....	..	13 11 4
Hackney, &c.....	..	100 0 0	Van Diemen's Land.....	100 0 0	
Hadley, Barnet, &c.....	..	4 4 0	Wakefield.....	100 0 0	79 13 2
Halifax (Yorkshire).....	44 6 0		Ladies' Association.....	8 0 0	
Halifax (New Scotia).....	..	121 8 6	Wandsworth.....	..	7 0 6
Hamstead.....	..	11 17 3	Watlington.....	25 10 10	1 8 9
Hemel-Hempstead.....	..	12 2 6	Whitby.....	30 0 0	
Henley-on-Thames.....	37 11 8	3 2 2	Female Association.....	20 0 0	
Heywood.....	20 0 0	12 10 0	Pickering Branch.....	10 0 0	
Hitchin and Baldock.....	70 0 0	86 0 2	Robin Hood's Bay Asso.....	1 0 0	
Hitchin Ladies' Asso.....	34 0 0		Sandsend and Lyth ditto.....	1 0 0	
Baldock ditto.....	10 0 0		Wickhambrook.....	5 0 0	
Huddersfield.....	15 0 0	117 2 1	Windsor and Eton.....	..	2 13 6
Ladies' Association.....	80 14 3		Wolverhampton.....	20 0 0	12 12 2
Hungerford.....	..	6 1 0	Wycombe.....	..	14 5 2
Ilfracombe.....	..	13 10 8			
Ilalington.....	50 0 0	51 10 8			
Keighley.....	10 0 0	23 0 0			
Ladies' Association.....	5 0 0				
Leeds.....	51 7 1	407 5 1			
Leicester.....	..	20 0 0			
Llandisilio.....	16 0 0	10 6 8			
Llandovery.....	1 0 0	2 10 6			
London, East.....	..	100 0 0			
Stepney Ladies' Asso.....	20 0 0				

* 100%, in part of these Free Contributions, acknowledged in September.

PRINTED BY RICHARD WATTS, CROWN COURT, TEMPLE BAR.

